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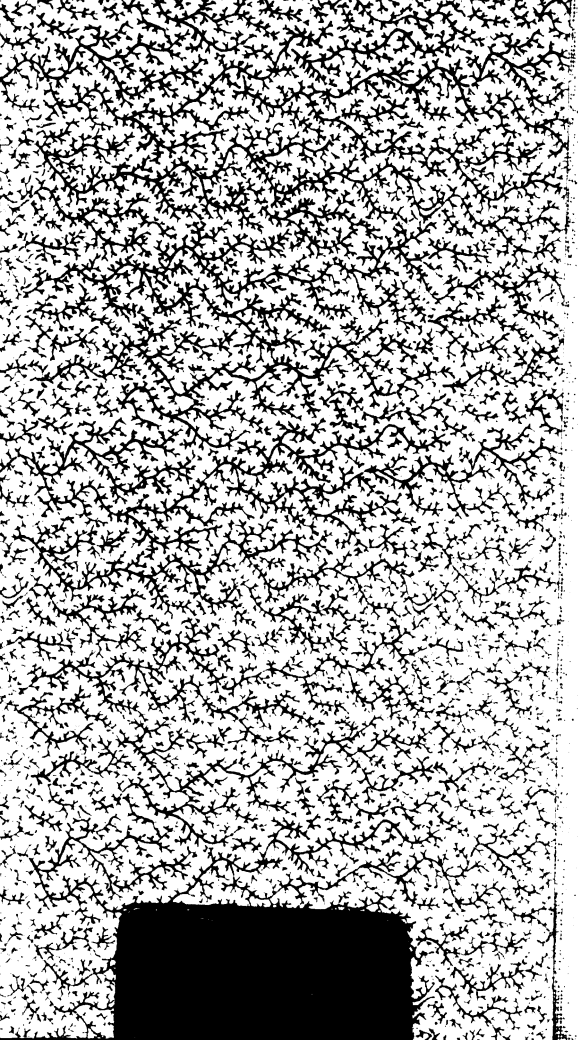

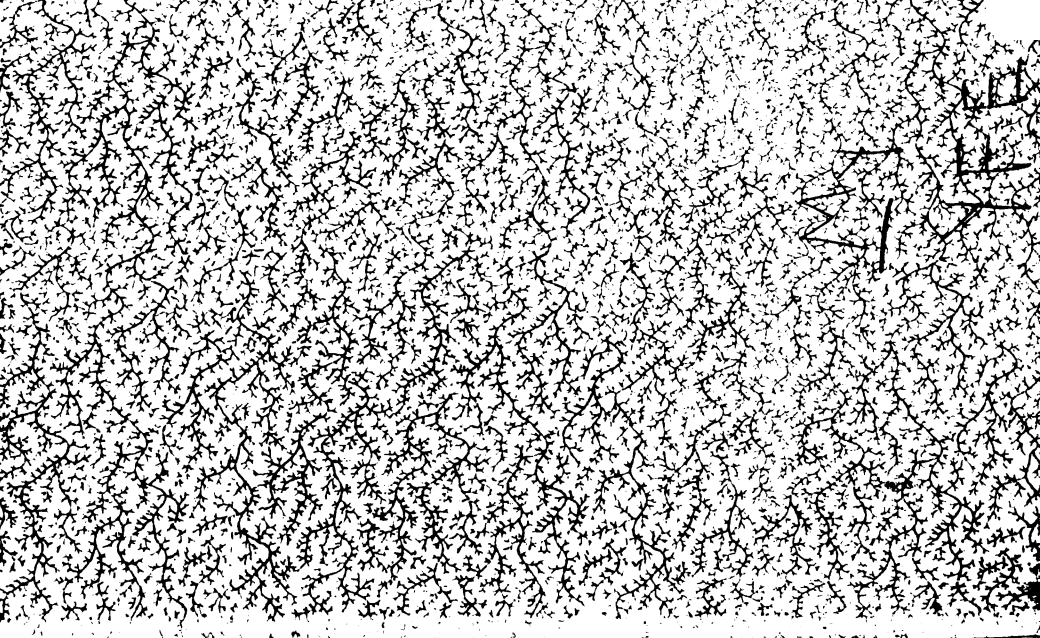

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Thereby this fair maid acknowledge that the Lord of glories calls to the fields
Teach us to be always about our Master's business.

Pleasures of Holiness Page 181

MY DAUGHTER'S MANUAL

NEW YORK

D. APPLETON & Co.

1837.

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MY DAUGHTER'S

MANUAL,

COMPRISING

A SUMMARY VIEW

OF

FEMALE STUDIES, ACCOMPLISHMENTS, AND PRINCIPLES OF CONDUCT.

NEW-YORK:

PUBLISHED BY D. APPLETON & CO.

1837.

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CONTENTS.

Introduction ..... Page 7
Early Piety 30
Character of Lætitia 32
Duties of Brothers and Sisters 38
Confidence 53
Curiosity 58
Conversation 64
Character of a Virtuous Woman 70
On the Choice of a Husband 77
On Truth 83
On the Duties of a Daughter 87
On Temper 94
Humility 102
Domestic Management 108
The Value and Proper Use of Time 117
Prudent Beneficence 122
Qualities of a Well-Regulated Mind 126
Books 131
Reading 139
The Study of History 154
The Reading of Fiction 163
The Sciences 170
Astronomy 172
Botany 178
The Pleasures of Botany 188

Geology 192
Zoology 195
Chemistry 197
The Regulation of our Time 199
Beauty and Association 202
On Dress 206
Amusements 212
Painting 218
Music 230
Dancing 240
Utility of the Exercises Called Callisthenics. 245
The Gymnastique de Tronchin 248
Games 250
Travelling 253
Keeping a Diary 256
Order and Method 260
Rural Retirement 276
Enjoyments of Single Life 278
Religion 282

MY DAUGHTER'S MANUAL.

INTRODUCTION.

In presenting to a Young Lady, the results of experience and observation, with a view to their being rendered useful to her in the conduct of life, I have thought that no introduction more suitable to my purpose could be presented than the observations of the celebrated Miss Edgeworth, in relation to the degree and kind of mental and moral cultivation, which is requisite to render a woman useful and happy. These observations were written as if in answer to a letter from a gentleman to his friend on the birth of a daughter, in which are expressed some apprehensions that the daughter will be too highly educated. Miss Edgeworth replies, assuming the character of a male writer, and defending the practice of giving a thorough and sound education to a daughter. The letters were probably both written by the same hand, one starting objections which the other is designed to remove. It will be sufficient for my purpose to present my readers

with a portion of the latter written in defence of female education.

"I HAVE as little taste for Madame Dacier's learned ragout as you can have, my dear Sir; and I pity the great scholar, who travelled to Constantinople for the termagant Theodora, believing, as you do, that the honourable mention made of her by the French Academy of Sciences could be no adequate compensation to her husband for domestic disquiet: but the lady's learning was not essential to his misfortune; he might have met with a scolding dame, though he had not married a Grecian. A profusion of vulgar aphorisms in the dialects of all the countries in England, proverbs in Welch, Scottish, French, Spanish, Italian, and Hebrew, might be adduced to prove, that scolds are to be found amongst all classes of women. I am, however, willing to allow, that the more learning, and wit, and eloquence a lady possesses, the more troublesome and the more dangerous she may become as a wife or daughter, unless she is also possessed of good sense and good temper. Of your honest Sir Charles Harrington's two pattern wives, I think I should prefer the country housewife, with whom I could be sure of having good cheese and butter, to the *city dame* with her good clothes and answers witty.—I should be afraid that these answers witty might be turned against me, and might prove the torment of my life.—You, who have attended to female disputants, must have remarked, that, learned or unlearned, they sel-

dom know how to reason; they assert and declaim, employ wit, and eloquence, and sophistry, to confute, persuade, or abash their adversaries, but distinct reasoning they neither use nor comprehend.—Till women learn to reason, it is in vain that they acquire learning.

You are satisfied, I am sure, with this acknowledgment.—I will go farther, and at once give up to you all the learned ladies that exist, or that ever have existed: but under this denomination, Literary Ladies, I mean women who have cultivated their understandings, not for the purposes of parade, but with the desire to make themselves useful and agreeable. I estimate the value of a woman's abilities and acquirements by the degree in which they contribute to her happiness.

You think yourself happy because you are wise, said a philosopher to a pedant.—I think myself wise because I am happy.

You tell me, that even supposing I could educate my daughter so as to raise her above the common faults and follies of her sex; even supposing I could give her an enlarged understanding, and literature free from pedantry, she would be in danger of becoming unhappy, because she would not, amongst her own sex, find friends suited to her taste, nor amongst our's admirers adequate to her expectations; you represent her as in the situation of the poor flying fish, exposed to dangerous enemies in her own element, yet certain, if she tries to soar above them, of being pounced upon by the hawk-eyed critics of the higher region.

You allow, however, that women of litera-

ture are much more numerous of late than they were a few years ago; that they make a class in society, and have acquired a considerable degree of consequence, and an appropriate character; how can you then fear that a woman of cultivated understanding should be driven from the society of her own sex in search of dangerous companions amongst ours? In the female world she will be neither without an equal nor without a judge; she will not have much to fear from envy, because its malignant eye will not fix upon one object exclusively, when there are numbers to distract its attention, and share the stroke. The fragile nature of female friendships, the petty jealousies which break out at the ball or in the drawing-room, have been from time immemorial the jest of mankind. Trifles light as air will necessarily excite not only the jealousy, but the envy of those who think only of trifles. Give them more employment for their thoughts, give them a nobler spirit of emulation, and we shall hear no more of these paltry feuds; give them more useful and more interesting subjects of conversation, and they become not only more agreeable, but safer companions for each other.

Unmarried women, who have stored their minds with knowledge, who have various tastes and literary occupations, who can amuse and be amused in the conversation of well informed people, are in no danger of becoming burthensome to their friends or to society: though they may not be seen haunting every place of amusement, or of public resort, they are not isolated or forlorn; by a variety of associations

they are connected with the world, and their sympathy is expanded and supported by the cultivation of their understandings, nor can it sink, settle, and concentrate upon cats, parrots, and monkeys. How far the human heart may be contracted by ignorance it is difficult to determine; but I am little inclined to envy the *simple* pleasures of those whose understandings are totally uncultivated.—Sir William Hamilton, in his account of the last eruption of Mount Vesuvius, gives us a curious picture of the excessive ignorance and stupidity of some nuns in a convent at Torre del Greco:—one of these nuns was found warming herself at the red-hot lava, which had rolled up to the window of her cell. It was with the greatest difficulty that these scarcely rational beings could be made to comprehend the nature of their danger; and when at last they were prevailed upon to quit the convent, and were advised to carry with them whatever they thought most valuable, they loaded themselves with sweetmeats.—Those who wish for ignorant wives may find them in other parts of the world as well as in Italy.

I do not pretend, that even by cultivating my daughter's understanding I can secure for her a husband suited to her taste, it will therefore be prudent to make her felicity in some degree independent of matrimony. Many parents have sufficient kindness and foresight to provide, in point of fortune, for their daughters, but few consider that if a single life should be their choice or their doom, something more is necessary to secure respect and happiness for

them in the decline of life. The silent *unreproved* pleasures of literature are the sure resource of those who have cultivated minds; those who have not must wear out their disconsolate unoccupied old age as chance directs.

When you say that men of superior understanding dislike the appearance of extraordinary strength of mind in the fair sex, you probably mean that the display of that strength is disgusting, and you associate with the idea of strength of mind, masculine, arrogant, or pedantic manners; but there is no necessary connexion between these things; and it seems probable, that the faults usually ascribed to learned ladies, like those peculiar to learned men, may have arisen in a great measure from circumstances which the progress of civilization in society has much altered.

In the times of ignorance, men of deep science were considered by the vulgar as a class of necromancers, and they were looked upon alternately with terror and admiration; and learned men imposed upon the vulgar by assuming strange airs of mystery and self-importance, wore long beards and solemn looks; they spoke and wrote in a phraseology peculiar to themselves, and affected to consider the rest of mankind as beneath their notice; but since knowledge has been generally diffused, all this affectation has been laid aside; and though we now and then hear of men of genius who indulge themselves in peculiarities, yet upon the whole the manners of literary men are not strikingly, nor wilfully different from those of the rest of the world. The peculiarities of

literary women will also disappear as their numbers increase. You are disgusted by their ostentation of learning. Have patience with them, my dear Sir; their taste will become more simple when they have been taught by experience that this parade is offensive: even the bitter expression of your disgust may be advantageous to those whose manners are yet to be formed; they will at least learn from it what to avoid; and your letter may perhaps hereafter be of service in my daughter's education.—It is scarcely to be supposed that a girl of good understanding would deliberately imitate the faults and follies which she hears ridiculed during her childhood by those whom she esteems.

As to your dread of prodigies, that will subside:—prodigies are heard of most frequently during the ages of ignorance. A woman may now possess a considerable stock of information without being gazed upon as a miracle of learning; and there is not much danger of her being vain of accomplishments which cease to be astonishing. Nor will her peace be disturbed by the idle remarks of the ignorant vulgar.—— A literary lady is no longer a sight; the spectacle is now too common to attract curiosity; the species of animal is too well known even to admit of much exaggeration in the description of its appearance. A lady riding on horseback upon a side-saddle is not thought a wonderful thing by the common people in England; but when an English lady rode upon a side-saddle in an Italian city, where the sight was unusual, she was universally gazed at by the

populace; to some she appeared an object of astonishment, to others of compassion:—"Ah Poverina!" they exclaimed, "n'ha che una gambia!"

The same objects excite different emotions in different situations, and to judge what will astonish or delight any given set of people some years hence, we must consider not merely what is the fashion of to-day, but whither the current of opinion runs, and what is likely to be the fashion of hereafter.—You must have observed, that the public opinion is at present more favourable to the cultivation of the understanding of the female sex, than it was some years ago; more attention is paid to the education of women, more knowledge and literature are expected from them in society.—From the literary lady of the present day, something more is expected than that she should know how to spell and to write better than Swift's celebrated Stella, whom he reproves for writing *Villian* and *Daenger*:—Perhaps this very Stella was an object of envy in her own day to those who were her inferiors in literature. No man wishes his wife to be obviously less cultivated than those of her own rank; and something more is now required, even from ordinary talents, than what distinguished the accomplished lady of the last century. What the standard of excellence may be in the next age we cannot ascertain, but we may guess that the taste for literature will continue to be progressive; therefore, even if you assume that the education of the female sex should be guided by the taste and reigning opinions of ours,

and that it should be the object of their lives to win and keep our hearts, you must admit the expediency of attending to that fashionable demand for literature, and the fine arts, which has arisen in society.

No woman can foresee what may be the taste of the man with whom she may be united; much of her happiness, however, will depend upon her being able to conform her taste to his; for this reason I should therefore, in female education, cultivate the general powers of the mind, rather than any particular faculty. I do not desire to make my daughter merely a musician, a painter, or a poet; I do not desire to make her merely a botanist, a mathematician, or a chemist; but I wish to give her early the habit of industry and attention, the love of knowledge, and the power of reasoning; these will enable her to attain to excellence in any pursuit to which she may direct her talents. You will observe, that many things which formerly were thought above the comprehension of women, or unfit for their sex, are now acknowledged to be perfectly within the compass of their abilities, and suited to their situation. —Formerly the fair sex was kept in Turkish ignorance; every means of acquiring knowledge was discountenanced by fashion, and impracticable even to those who despised fashion; —our books of science were full of unintelligible jargon, and mystery veiled pompous ignorance from public contempt; but now writers must offer their discoveries to the public in distinct terms, which every body may understand; technical language no longer supplies the place

of knowledge, and the art of teaching has been carried to such perfection, that a degree of knowledge may now with ease be obtained in the course of a few years, which formerly it was the business of a life to attain. All this is much in favour of female literature. Ladies have become ambitious to superintend the education of their children, and hence they have been induced to instruct themselves, that they may be able to direct and inform their pupils. The mother, who now aspires to be the esteemed and beloved instructress of her children must have a considerable portion of knowledge. Science has of late "*been enlisted under the banners of imagination*" by the irresistible charms of genius; by the same power her votaries will be led "*from the looser analogies which dress out the imagery of poetry to the stricter ones which form the ratiocination of philosophy.*"—Botany has become fashionable; in time it may become useful, if it be not so already. Chemistry will follow Botany. Chemistry is a science well suited to the talents and situation of women; it is not a science of parade; it affords occupation and infinite variety; it demands no bodily strength; it can be pursued in retirement; it applies immediately to useful and domestic purposes; and whilst the ingenuity of the most inventive mind may in this science be exercised, there is no danger of inflaming the imagination, because the mind is intent upon realities, the knowledge that is acquired is exact, and the pleasure of the pursuit is a sufficient reward for the labour.

A clear and ready knowledge of arithmetic

is surely no useless acquirement for those who are to regulate the expenses of a family. Economy is not the mean "penny wise and pound foolish" policy which some suppose it to be; it is the art of calculation joined to the habit of order, and the power of proportioning our wishes to the means of gratifying them. The little pilfering temper of a wife is despicable and odious to every man of sense; but there is a judicious graceful species of economy, which has no connexion with an avaricious temper, and which, as it depends upon the understanding, can be expected only from cultivated minds. Women who have been well educated, far from despising domestic duties, will hold them in high respect, because they will see that the whole happiness of life is made up of the happiness of each particular day and hour, and that much of the enjoyment of these must depend upon the punctual practice of those virtues which are more valuable than splendid.

It is not, I hope, your opinion, that ignorance is the best security for female virtue. If this connexion between virtue and ignorance could once be clearly proved, we ought to drown our books deeper than ever plummet sounded:—I say *we*—for the danger extends equally to both sexes, unless you assert that the duties of men rest upon a more certain foundation than the duties of the other sex: if our virtues can be demonstrated to be advantageous, why should their's suffer for being exposed to the light of reason?—All social virtue conduces to our own happiness or that of our fellow-creatures; can

it weaken the sense of duty to illustrate this truth?—Having once pointed out to the understanding of a sensible woman the necessary connexion between her virtues and her happiness, must not those virtues, and the means of preserving them, become in her eyes objects of the most interesting importance? But you fear, that even if their conduct continued to be irreproachable, the manners of women might be rendered less delicate by the increase of their knowledge;—you dislike in the female sex, that daring spirit which despises the common forms of society, and which breaks through the reserve and delicacy of female manners:—so do I:—and the best method to make my pupil respect these things, is to show her how they are indispensably connected with the largest interests of society: surely this perception of the utility of forms, apparently trifling, must be a strong security to the prudential reserve of the sex, and far superior to the automatic habits of those who submit to the conventions of the world, without consideration or conviction. Habit, confirmed by reason, assumes the rank of virtue. The motives that restrain from vice, must be increased by the clear conviction, that vice and wretchedness are inseparably united.

Do not however imagine, my dear Sir, that I shall attempt to lay moral demonstration before *a child*, who could not possibly comprehend my meaning; do not imagine, that because I intend to cultivate my daughter's understanding, I shall neglect to give her those early habits of reserve and modesty which

constitute the female character.—Believing, as I do, that woman, as well as man, may be called a bundle of habits, I shall be peculiarly careful, during my child's early education, to give her as many good habits as possible; by degrees, as her understanding, that is to say, as her knowledge and power of reasoning shall increase, I can explain the advantages of these habits, and confirm their power by the voice of reason. I lose no time, I expose myself to no danger by this system. On the contrary, those who depend entirely upon the force of custom and prejudice, expose themselves to infinite danger. If once their pupils begin to reflect upon their own hoodwinked education, they will probably suspect, that they have been deceived in all that they have been taught, and they will burst their bonds with indignation.—Credulity is always rash in the moment; she detects the impositions that have been practised upon her easy temper. In this inquiring age, few have any chance of passing through life without being excited to examine the motives and principles from which they act: is it not, therefore, prudent to cultivate the reasoning faculty, by which alone this examination can be made with safety? A false argument, a repartee, the charms of wit or eloquence, the voice of fashion, of folly, of numbers, might, if she had no substantial reasons to support her cause, put virtue not only out of countenance but out of humour.

You speak of moral instinct. As far as I understand the term, it implies certain habits early acquired from education; to these I would

add the power of reasoning, and then, and not till then, I should think myself safe:—for I have observed that the pupils of habit are utterly confounded when they are placed in circumstances different from those to which they have been accustomed.—It has been remarked by travellers and naturalists, that animals, notwithstanding their boasted instinctive knowledge, sometimes make strange and fatal mistakes in their conduct, when they are placed in new situations: destitute of the reasoning faculty, and deceived by resemblances, they mistake poison for food. Thus the bullfrog will swallow burning charcoal, mistaking it for fire flies, and the European hogs and poultry who travelled to Surinam, poisoned themselves by eating plants that were unknown to them.

You seem, my dear Sir, to be afraid that truth should not keep so firm a hold upon the mind as prejudice; and you produce an allusion to justify your fears. You tell us, that civil society is like a building, and you warn me not to tear down the ivy which clings to the walls, and braces the loose stones together.—I believe that ivy, in some situations, tends to pull down the walls to which it clings.——You think it is not worth while to cultivate the understandings of women, because you say that you have no security that the conviction of their reason will have any permanent good effect upon their conduct; and to persuade me of this, you bid me observe, that men who are superior to women in strength of mind and judgment, are frequently misled by their passions.—By this mode of argument, you may conclude that rea-

son is totally useless to the whole human race; but you cannot, with any show of justice, infer that it ought to be monopolized by one-half of mankind. But why should you quarrel with reason because passion sometimes conquers her?—You should endeavour to strengthen the connexion between theory and practice, if it be not sufficiently strong already; but you can gain nothing by destroying theory.—Happiness is your aim,—but your unpractised or unsteady hand does not obey your will:—you do not at the first trial hit the mark precisely.—Would you, because you are awkward, insist upon being blind?

The strength of mind which enables people to govern themselves by their reason, is not always connected with abilities even in their most cultivated state: I deplore the instances which I have seen of this truth; but I do not despair; on the contrary, I am excited to inquire into the causes of this phenomenon; nor, because I see some evil, would I sacrifice the good upon a bare motive of suspicion. It is a contradiction to say that giving the power to discern what is good, is giving a disposition to prefer what is bad. I acknowledge with regret that women who have been but half instructed, who have seen only superficially the relations of moral and political ideas, who have obtained but an imperfect knowledge of the human heart, and who have conducted themselves so as to disgrace their talents and their sex: these are conspicuous and melancholy examples, which are cited oftener with malice than with pity. But I appeal to examples

amongst our contemporaries, to which every man of literature will immediately advert, to prove, that where the female understanding has been properly cultivated, women have not only obtained admiration by their useful abilities, but respect by their exemplary conduct.

I apprehend that many of the errors into which women of literature have fallen, may have arisen from an improper choice of books: those who read chiefly works of imagination, receive from them false ideas of life and of the human heart. Many of these productions I shall keep as I would deadly poison from my child; I should rather endeavour to turn her attention to science than to romance, and to give her early that taste for truth and utility, which when once implanted can scarcely be eradicated. There is a wide difference between innocence and ignorance; ignorant women may have minds the most debased and perverted, whilst the most cultivated understanding may be united with the most perfect innocence and simplicity.

Even if literature were of no other use to the fair sex than to supply them with employment, I should think the time dedicated to the cultivation of their minds well bestowed: they are surely better occupied when they are reading or writing than when coquetting or gaming, losing their fortunes or their characters. You despise the writings of women;—you think that they might have made a better use of the pen than to write plays, and poetry, and romances. Considering that the pen was to women a new instrument, I think they have

made at least as good a use of it as learned men did of the needle some centuries ago, when they set themselves to determine how many spirits could stand upon its point, and were ready to tear one another to pieces in the discussion of this sublime question. Let the sexes mutually forgive each other their follies, or what is much better, let them combine their talents for their general advantage.——You say that the experiments we have made do not encourage us to proceed, that the increased care and pains which have been of late years bestowed upon female education, have produced no adequate returns; but you in the same breath allow that amongst your contemporaries whom you prudently forbear to mention, there are some instances of great talents applied to useful purposes. Did you expect that the fruits of good cultivation should appear before the seed was sown?—You triumphantly enumerate the disadvantages to which women, from the laws and customs of society, are liable:—they cannot converse freely with men of wit, science, and learning, nor even with the artist, or artificers; they are excluded from academies, public libraries, &c. Even our politeness prevents us, you say, from ever speaking plain truth and sense to the fair sex:—every assistance that foreign or domestic ingenuity can invent to encourage literary studies, is, as you boast, almost exclusively ours: and after pointing out all these causes for the inferiority of women in knowledge, you ask for a list of the inventions and discoveries of those who, by your own statement of the question, have not been allow-

ed opportunities for observation. With the insulting injustice of an Egyptian task-master, you demand the work, and deny the necessary materials.

I admit, that with respect to the opportunities of acquiring knowledge, institutions and manners, are, as you have stated, much in favour of our sex; but your argument concerning *time* appears to me to be unfounded.—Women who do not love dissipation must have more time for the cultivation of their understandings than men can have, if you compute the whole of life:—whilst the knowledge of the learned languages continues to form an indispensable part of a gentleman's education, many years of childhood and youth must be devoted to their attainment.—During these studies, the general cultivation of the understanding is in some degree retarded. All the intellectual powers are cramped, except the memory, which is sufficiently exercised, but which is overloaded with words, and with words that are not always understood.—The genius of living and of dead languages differs so much, that the pains which are taken to write elegant Latin frequently spoil the English style.—Girls usually write much better than boys; they think and express their thoughts clearly at an age when young men can scarcely write an easy letter upon any common occasion. Women do not read the good authors of antiquity as school-books, but they can have excellent translations of most of them when they are capable of tasting the beauties of composition.—I know that it is supposed we cannot judge of the classics by trans-

lations, and I am sensible that much of the merit of the originals may be lost; but I think the difference in pleasure is more than overbalanced to women by the *time* that is saved, and by the labour and misapplication of abilities which is spared. If they do not acquire a classical taste, neither do they imbibe classic prejudices, nor are they early disgusted with literature by pedagogues, lexicons, grammars, and all the melancholy apparatus of learning.—Women begin to taste the pleasures of reading, and the best authors in the English language are their amusement just at the age when young men, disgusted by their studies, begin to be ashamed of alluding to literature amongst their companions. Travelling, lounging, field sports, gaming, and what is called pleasure in various shapes, usually fill the interval between quitting the university and settling for life.—When this period is past, business, the necessity of pursuing a profession, the ambition to shine in parliament, or to rise in public life, occupy a large portion of their lives.—In many professions the understanding is but partially cultivated; and general literature must be neglected by those who are occupied in earning bread or amassing riches for their family:—men of genius are often heard to complain, that in the pursuit of a profession they are obliged to contract their inquiries and concentrate their powers.—Statesmen lament that they must often pursue the *expedient* even when they discern that it is not *the right*; and men of letters who earn their bread by their writings, inveigh bitterly against the tyranny

of booksellers who degrade them to the state of "literary artisans."—"Literary artisans" is the comprehensive term under which a celebrated philosopher* classes all those who cultivate only particular talents or powers of the mind, and who suffer their other faculties to lose all strength and vigour for want of exercise. The other sex have no such constraint upon their understandings; neither the necessity of earning their bread, nor the ambition to shine in public affairs, hurry or prejudice their minds: in domestic life they have leisure to be wise.

Far from being ashamed that so little has been done by female abilities in science and useful literature, I am surprised that so much has been effected. On natural history, on criticism, on moral philosophy, on education, they have written with elegance, eloquence, precision and ingenuity. Your complaint that women do not turn their attention to useful literature, is surely ill timed: if they merely increased the number of books in circulation, you might declaim against them with success; but when they add to the general fund of useful and entertaining knowledge, you cannot with any show of justice prohibit their labours: there can be no danger that the market should ever be overstocked with produce of intrinsic worth."

"That the power of beauty over the human heart is infinitely increased by the associated ideas of virtue and intellectual excellence, has

* Professor Dugald Stewart. History of the Philosophy of the Human Mind.

been long acknowledged.—A set of features, however regular, inspire but little admiration or enthusiasm, unless they be irradiated by that sun-shine of the soul which creates beauty. The expression of intelligent benevolence renders even homely features and cheeks of sorry grain agreeable; and it has been observed, that the most lasting attachments have not always been excited by the most beautiful of the sex. As men have become more cultivated, they have attended more to the expression of amiable and estimable qualities in the female countenance; and in all probability the taste for this species of beauty will increase amongst the good and wise. When agreeable qualities are connected with the view of any particular form, we learn to love that form, though it may have no other merit.

Women who have no pretensions to Grecian beauty may, if their countenances are expressive of good temper and good sense, have some chance of pleasing men of cultivated minds.—In an excellent Review of Gillier's Essay on the Causes of the Perfection of Antique Sculpture, which I have just seen, it is observed, that our exclusive admiration of the physiognomy of the Greeks arises from prejudice, since the Grecian countenance cannot be necessarily associated with any of the perfections which now distinguish accomplished or excellent men. This remark in a popular periodical work shows that the public mind is not bigoted in matters of taste, and that the standard is no longer supposed to be fixed by the voice of ancient authority.

The changes that are made, in the opinions of our sex as to female beauty, according to the different situations in which women are placed, and the different qualities on which we fix the idea of their excellence, are curious and striking.—Ask a northern Indian, says a traveller who has lately visited them—ask a northern Indian what is beauty, and he will answer, a broad flat face, small eyes, high cheek bones, three or four broad black lines across each cheek, a low forehead, a large broad chin, a clumsy hook nose, &c. These beauties are greatly heightened, or at least rendered more valuable, when the possessor is capable of dressing all kinds of skins, converting them into the different parts of their clothing, and able to carry eight or ten stone in summer, or haul a much greater weight in winter.—Prince Matanabbee, adds this author, prided himself much upon the height and strength of his wives, and would frequently say, few women could carry or haul heavier loads. If, some years ago, you had asked a Frenchman what he meant by beauty, he would have talked to you of *l'air piquant, l'air spirituel, l'air noble, l'air comme il faut*, and he would have referred ultimately to that *je ne sçais quoi*, for which Parisian belles were formerly celebrated.—French women mixed much in company, the charms of what they called *Esprit* were admired in conversation, and the *petit minios* denoting lively wit and coquetry became fashionable in France, whilst gallantry and a taste for the pleasures of *society* prevailed. The countenance expressive of sober

sense and modest reserve continues to be the taste of the English, who wisely prefer the pleasures of domestic life.—Domestic life should, however, be enlivened and embellished with all the wit and vivacity, and politeness for which French women were once admired, without admitting any of their vices or follies. —The more men of literature and polished manners desire to spend their time in their own families, the more they must wish that their wives and daughters may have tastes and habits similar to their own. If they can meet with conversation suited to their taste at home, they will not be driven to clubs for companions; they will invite the men of wit and science of their acquaintance to their own houses, instead of appointing some place of meeting from which ladies are to be excluded. This mixture of the talents, and knowledge of both sexes, must be advantageous to the interests of society, by increasing domestic happiness.—Private *virtues* are public benefits: if each bee were content in his cell, there could be no grumbling hive; and if each cell were complete, the whole fabric must be perfect.

Men of science and literature enjoy the greatest pleasure in an union with women, who can sympathize in all their thoughts and feelings, who can converse with them as equals, and live with them as friends; who can assist them in the important and delightful duty of educating their children; who can make their family their most agreeable society, and their home the attractive centre of happiness.

Can women of uncultivated understandings make such wives or such mothers?"

EARLY PIETY.

One inestimable advantage attending the blessings which early religion would give you is, that these shall never be taken away from their possessors. "Mary," said the Lord, "hath chosen that good part, which shall not be taken away from her." As for the lovers of this world, their all is here, and shortly their all will be for ever lost to them. Soon may it be said of the young, the vigorous, and the gay, who know not God, Where are they? Gone from the world they loved so well. Where their health and youthful bloom? Gone, for ever gone. Where their gaiety and delights, their hours of thoughtless merriment, their frivolous amusements, their vain companions? All gone. There is not one earthly treasure, of which its possessors can affirm, that none shall separate them from it. Alas! poor creature, ye gay, ye wealthy, ye lovers of pleasure, "what vain things are they, that you embrace and cleave to! Whatsoever they be, soon must you part. Can you say of any of these, Who shall separate us? Nay, you may even live to see, and seek your parting. At last you must part, for you must die, then farewell to vanity, merriment, and pleasure; farewell, if you had even sat on thrones, to parks and palaces, gardens and honours, crowns and kingdoms, dearest friends and nearest kindred, all must be parted with, and what have you besides? If you, my young reader, are a lover of this world,

what will you have left soon? But if a possessor of early religion, you may say, "Not thus fleeting are my treasures. Thou art my portion, O Lord; others have parks, palaces, and crowns; or wealth, gaiety, and pleasure; this is their portion; but thou, the God of heaven and earth, art mine; and mine for ever. When the miser shall have lost his wealth; and crowns have fallen from the heads that wear them; when the man of this world shall have left the world he idolised, and all their delights shall have forsaken the young, the pleasure-taking, and the gay; thou wilt still be mine; thou wilt be my support, when rocks crumble into dust, and mountains tremble to their base; and when the sun shall shine no more; and when the earth itself shall have vanished like a falling star, that blazes and expires, thou wilt be mine still; my God; and my portion for ever."

And now were it possible to call from the dead some that have died in youth, O what a confirmation would they give to all that has been urged upon you here! They who have followed Jesus, while young, might say to you, "Follow him we followed. We soon embraced his Gospel, yet not one hour too soon. Early as we began with religion, we began much too late; and could we have felt grief in heaven, we should have grieved, that we did not sooner know, and love, and serve our Lord. Death cut us down in the morning of our days; yet we did not die too soon; for we had bowed betimes at the feet of Jesus, and had found eternal life in him. He washed our sins away; he

renewed our hearts; and prepared heaven for us, and us for heaven. He taught us to set our affections on things above. We saw others engaged with all their hearts, in the shadowy concerns of time; we pitied them, and trod the path of life. We smiled in death. Divine grace made us conquerors over the grave; and now we rest from all our labours. Heaven is a long, long, happy home. Follow our Lord, and he will be your Lord. Receive him and he will receive you. Commit your souls to him, and all will be well with you, for time and for eternity."

CHARACTER OF LÆTITIA.

In the midst of a cheerful and animated conversation, the attention of a large company was suddenly called off by the tolling of a neighbouring bell, and the appearance of a funeral passing by the windows. An inquiry was made whose it was, with that sort of indolent curiosity which is sometimes excited by things supposed to be no way interesting, and which hardly attends to the answer; but a gloom was spread over every countenance, when it was known to be the funeral of the young and beautiful Lætitia, who had lately been the ornament of every assembly in which she appeared, the admiration of all beholders, and the delight of all who knew her intimately.

As several in the company had been acquainted with Lætitia, the conversation naturally turned upon her character. The thought of youth and beauty thus nipped in their bloom, impresses an awful, yet tender melancholy on the minds even of indifferent persons, which disposes them to serious thoughts, and makes them anxious to know particulars; and the accounts now given of her engaged the attention of all who were present.

Lætitia had just entered her eighteenth year; her person was uncommonly beautiful, animated by all the vivacity which is natural to that age, and all the sweetness of the most amiable character. Her youthful spirits had never been damped by ill health, nor checked by unkindness and severity; her tender parents, far from restraining her pleasures, had only endeavoured to secure them by innocence, improve them by virtue, and exalt them by religion.

The peace and joy of her heart diffused a charm on every object which surrounded her; and every employment in which she was engaged afforded her new pleasure; she pursued her studies, and enjoyed her amusements, with the same spirit and alacrity; every kindness she received filled her heart with gratitude, and all she could bestow was felt by her with that innocent exultation which true benevolence inspires, and in which vanity claims no part.

In the fulness of her heart she might have related some instance of distress which she had relieved, with the same sentiments with which she related any other circumstance that afforded

her the greatest pleasure; for it never entered her thoughts to admire herself for such things, or talk of them as if she was surprised at herself for doing them. They appeared to her so natural, that she imagined every one would have done the like, and only thought herself more fortunate than others, when an opportunity presented itself for indulging her inclination.

From the same principle proceeded her endeavours to please in society. She wished to make all as happy as she could; she wished to deserve and gain affection; but she never thought of supplanting others, or endeavouring to assume a superiority; and, far from desiring to lessen their merits, in order to raise herself by the comparison, she was eager to procure for all the good which she valued herself, and therefore disposed to represent all in the most favourable light. Indeed, it cost her no difficulty to do so, because all appeared to her in that light. Happy in herself, and disposed to be pleased, her intention was naturally turned to the most pleasing circumstances, in every event, and every character.

She often appeared delighted with things which others might have considered as trifles, and that not only in her amusements, but in the characters of those with whom she conversed. Her imagination was disposed to magnify every good and amiable quality, and every little instance of kindness and attention bestowed upon herself; but her affections, though warm and lively, were far from being indiscriminately lavished on all; her heart felt a

kind word or look often much more strongly than it deserved, but its tenderest attachments were reserved for a chosen few; and her friendship, like her benevolence, was ardent, animated, and disposed to run almost into excess.

The same disposition appeared in other instances. She enjoyed amusements as much as those who think of nothing but pursuing them, and even found pleasures where many would have thought they showed superior sense by being tired; but from the midst of the gayest assembly, where her vivacity inspired pleasure to all around her, she would have flown at the call of benevolence, friendship, duty, or religion; and far from thinking she made a sacrifice by doing so, would have enjoyed the opportunity of exchanging a pleasure which only amused her fancy, for one which touched her heart.

In common conversation, her innocent sprightliness, and artless sweetness of manners, won the hearts of those who might have been inclined to envy her uncommon excellences. There was a gentle earnestness in her solicitude to please, which animated every look and action, and was far different from the studied display of vanity, and the artificial insinuations of flattery; it spoke her true and genuine sentiments, kept her continually upon the watch for every opportunity of expressing her attention and regard for others, and added a charm, which can hardly be described, even to the most trifling instances of them.

The worst tempers were softened in her presence, and the most gloomy dispositions could

hardly avoid sharing in her pleasures; yet the greatest flow of spirits could never, even for a single moment, make her lay aside the gentleness and modesty of her character. She even felt, in a great degree, that timidity which is natural to a delicate mind; but it served only to render her conversation more engaging and interesting: it was a diffidence of herself, not a fear of others.

In the midst of the most playful sallies of her lively fancy, and while she was gaining the admiration of all, far from appearing to lay claim to it, her looks and manners seemed continually to solicit their indulgence, and showed, that she thought she stood in need of it; yet accustomed to encouragement from her infancy, and judging of the benevolence of others by her own, she was disposed to feel a confidence in all, and to be very unguarded in her conversation; but the innocence of her heart afforded her a security, which the greatest caution cannot supply: she knew no disguise, but she had need of none.

She felt for the sufferings of others with the tenderest sensibility; but she expressed it, not by boasting of a sentiment which has no merit except in its application, but by an eagerness to assist and relieve, which made her ready to attempt even impossibilities; and by those gentle soothing attentions, from which even hopeless distress must receive some degree of pleasure. Her disposition to enjoy every pleasure to the utmost, made even the least success in her endeavours of this kind appear to her a

happiness which could hardly be too dearly purchased.

Her early piety, far from allaying her pleasures, had added to every enjoyment the pleasing sentiment of love and gratitude to Him by whom they were bestowed, and the animating hope of brighter joys hereafter. She daily offered up the affections of her innocent heart to Him who made it, and implored his assistance and protection, with that delightful confidence which true religion can alone inspire; without this, her greatest pleasures would have wanted their highest relish, and their best security; with it, she could enjoy them without anxiety, and consider them as the earnest of future happiness.

Such was Lætitia, when, in the full bloom of youth and health, which seemed to promise many happy years, she was seized with a sudden illness which in a few days brought her to the grave.

An account like this could not fail to excite, in the mind of every hearer, reflections of the most serious kind. Such strokes as these, when youth, beauty, and gaiety, are thus suddenly snatched away, are felt even by the most thoughtless characters. The young are warned to consider the uncertainty of the advantages they possess, the vanity of every earthly pleasure, and the transient nature of those qualities which are at present the objects of general admiration; while those who are farther advanced in life, are taught still more powerfully the necessity of preparing for a change from which even youth and health are no security.

The importance of the present moment is impressed on every mind by the thought of the uncertainty of the next. All acknowledge the folly of setting our hearts on pleasures just ready to escape from us, and the necessity of providing such comforts as may support us in that awful hour which perhaps is now at hand, and such hopes as death itself cannot take away.

Such are the reflections which naturally occur, when a sudden stroke brings home the thought of death to every mind; especially when it has fallen where there was least reason to expect it, and when youth and beauty render the object peculiarly interesting; and such reflections afford an important and affecting lesson, which all must feel for the time, and of which all should endeavour to preserve the impression.

DUTIES OF BROTHERS AND SISTERS.

It is the duty of brothers and sisters to delight in each other's society, and readily to share their comforts with each other. I do not say that the young should seek no other companions, but they should cultivate no friendship to the neglect of their own relations. In other companions, treachery may lurk under the smile of complaisance, and speak in the compliments of flattery; but you will assuredly

find sincerity in domestic intercourse. The kindness of the heart beams in a sister's smile, and speaks in a brother's praise. Even when new connexions have brought you into another circle, let there be a place kept in your hearts, and at your table, for your earliest friends. Should Providence raise you to affluence, or station, superior to some of them, you will degrade yourselves by acting to them with haughtiness or reserve. There is no unkindness, and no contempt, that will affect them so painfully as yours. The stronger our claim is to kindness and attention, the more deeply do we feel opposite treatment. It will give the worst impression of your hearts to those around you, and they will say that none can depend on your friendship and your care, when you are capable of acting thus coldly and harshly to such near connexions. Your hearts must be sadly corrupted, if ever the remembrance of the scenes that passed under a father's roof ceases to interest you, and you find no pleasure in the sight of objects which recal these to your thoughts. The selfish principle pleads strongly for the limitation of our advantages to ourselves, but nature and charity assert the right of others to share them; and far sweeter in possession are the comforts in which they participate, than those which the grasp of avarice keeps from the sight of every eye, and the touch of every hand, but its own. The selfish man regards this as a dream, and all attempts to convince him how much he would promote his own enjoyment, by liberal feelings and conduct to others, are generally as vain as the appeals that

are made to his conscience on the duty and the obligations of beneficence; but I trust it will be your care in the various walks of life in which you are called to move, to do good and to communicate, and to seek your happiness in making others happy.

There have been brothers and sisters so estranged from each other, that they have never met during many years; and the only event which brings those together who were cherished in the same bosom, is the funeral solemnity of one of them. It is scarcely possible that anything can occur which can justify such a total estrangement. Too often the causes which give rise to it are of the most frivolous nature. But are relations and friends the only persons with regard to whom no forbearance is to be exercised, and no forgiveness is to be granted? and will He who commands us to seek a prompt reconciliation with a neighbour at variance with us, hold you guiltless if you live in estrangement from your relatives, and in hostility to them?

Books have been written in a form adapted to catch the fancy of the young, in which the claims of our kindred to our friendship have been strenuously opposed; and in some of them pictures are drawn of brothers and sisters acting with horrid deceit and cruelty to each other. Such publications need not surprise us in an age marked by wild licentiousness of speculation. It was scarcely to be expected that the vain deceit which had laboured to convulse society would spare families; that while it tried to hew down the branches under which

communities were sitting, it would pass the humbler ones by which our dwellings were shaded. Such books are an attempt to destroy morality and happiness in their first principles; and they can only be relished by a mind that delights in eccentric speculation, and by a heart that is dead to the voice of nature.

Brothers and sisters should beware of envying one another. It might be supposed that envy would have no place in hearts so closely united; but even in domestic life its workings have been most ferocious and cruel. The idea of one member of a family having more of a parent's favour, being more noticed by those around, and destined to employments superior to the rest, has kindled an envy which has destroyed the attachments and the prospects of domestic life. How dreadful were the consequences of envy in the family of Jacob! It was the partiality of the old man fondly cherished, and imprudently manifested to Joseph, which at last extirpated every kind feeling from the hearts of his brethren, and prepared them for the blackest deeds. Partiality of this kind is the most effectual way of ruining the happiness of the object which it idolizes, and directs against it the arts and the fury of exasperated pride and relentless malice. When you are tempted to envy a brother or a sister, because they appear to enjoy more of the notice of your parents and your friends than you, consider that this partiality may exist only in your own jealous imaginations; or that if it is real, it is probably owing to their possessing what you have been at no pains to cultivate, and to their

acting in a manner which you will not follow. Men are prone to flatter themselves in their own eyes, and to depreciate the merits which are preferred to theirs. Be just to the claims of your relatives, and believe that the calls which urge you to imitate them, and the wishes which are expressed that you were like them, are not the taunts of a foolish and insulting partiality, but the effusions of an enlightened affection, which cannot be blind to your faults, and which is earnestly desirous to find you worthy of its praise.

The sphere of employment allotted to a brother is perhaps superior to yours; but it is surely a natural supposition that he possesses qualifications for it which you want, and that to place you where he is, would only render you despised and unhappy. You may not have the patience, the wisdom, and the activity necessary for the duties of his office; to one of your temper its temptations might have been peculiarly dangerous, and its enjoyments may not be suited to your taste, or of such a kind as would have rendered you happy. The various circumstances of our lot are not the result of chance, but the arrangements of a Providence which is wonderful in counsel, and excellent in working.

It is perhaps true that you are treated with injustice; yet it is only by meekness and patience that you can expect His gracious interference in your behalf, who is no respecter of persons, and with whom the outcasts of human caprice, and the victims of human oppression, find mercy. You will provoke him to anger

by discontent and envy, whose favour is of far more importance to you than the best affections of every human heart, and who can degrade you far lower than all the efforts of created power can crush you. Let your conscience, your temper, and manners, attest your regard to that precept, which, while it extends to the whole intercourse of society, ought to operate with peculiar force among friends and relatives. "Be kindly affectioned one to another, with brotherly love, in honour preferring one another." Envy in domestic life will be fatal to its innocence and peace, like the serpent in Eden; and its venom infuriates and tortures every heart into which it is permitted to insinuate.

It is the duty of brothers and sisters to admonish one another for their faults. There are failings in the temper, and defects in the manners, which are concealed with care from the eyes of the world, but which are apparent amidst the ease and the freedom of domestic life. There men are accustomed to express their opinions, and to discover their feelings with less reserve. It is here that discontent will utter those murmurs which pride suppresses while they mingle in society. It is here that envy will express its malignant surmises and wishes respecting the prosperity of others, which policy conceals in the presence of neighbours; and here peevishness and anger are sometimes shown in a very foolish and sinful manner, by those who, in the public intercourse of life, maintain great command of temper

It is your duty to reprove for such faults; and it is a peculiar advantage which you have, that love will give a softness and a meekness to your admonitions, which will secure to them a favourable reception. It cannot be imagined that such reprovers are disposed to aggravate our faults, or that they wish to arrogate any domineering control. The consciousness which we have of their piety and worth will give greater weight to their disapprobation of what is wrong, than we should attach to that of others whom we had less opportunities of knowing, and whose reproofs we might ascribe to unworthy motives.

Those faults of ours which are obvious to the world, your neighbours and acquaintances may be afraid to reprehend, and they will consider you as especially bound to perform this necessary office. You know how eager men are to devolve unpleasant duties upon others, and to think themselves warranted to "let those alone," about whose conduct friends show no solicitude. If you say, "Am I my brother's keeper?" a stranger will not submit to the anxiety and the trouble of being his guardian. If follies are not checked at home, or by strangers, they will settle into habits. None of you can be ignorant of the progressive nature of sin; and that the most shocking excesses have been at last committed by those who indulged in violence of temper and levities of behaviour, under the absurd idea that these would never lead them into vices and crimes; faults which the gentle admonitions of friendship were never employed to correct, will probably, even in this

world, be punished by a rougher hand. The indolence from which the young were never roused, has kept them all their after days in poverty; and the pride which was never repressed, has rendered them odious. Never let affection render you blind to the deformity of sin, or induce you to palliate what you ought decidedly to condemn.

It is the duty of brothers and sisters to sympathise tenderly with each other. Providence hath so framed the human heart, that it requires the aid and rejoices in the comforts of sympathy. The grief which we cannot reveal to others, and the pain which we suffer alone, prey upon us with peculiar severity. It is in the assiduous performance of the offices of sympathy, that God has provided relief for us under the various ills of life, and this wise and gracious appointment, so friendly to our comfort and improvement, should induce us to submit without repining to the sorrows of our lot.

We are bound to show pity to a stranger's sorrows, and more strongly is this required from us to a brother or a sister in affliction. How soothing to a sufferer's heart are the ministrations of a sister, and the word spoken by a brother in season; and how different are the feelings which are excited by the cold inquiries of a neighbour, and the anxious questions of affectionate relatives, eager to know his uneasiness, that it may be relieved! Many sacrifices may be required from us in the exercise of this sympathy; and in order to our prompt and steady discharge of this duty, we must cultivate the spirit of self-denial. If attendance

on sick relatives requires from us sleepless nights, we must be willing to watch beside them. If despondency of mind, and gloomy forebodings of future evils, require the frequent and patient application of the promises of religion, we must exhibit these to them without weariness; nor should we fret that, by attending on them, we are debarred from gratifications in which we have been accustomed to indulge.

Some have acted a very base part to their sick relations. They have left a sick brother or sister to go to scenes of amusement. And could they be happy there? Did the pale face of the sick never rise before their minds amid cheeks flushed with pleasure? Did their sighs never reach their ear amid "the voice of singing men and singing women?" Yes, they have; and the heart has cursed the persuasion that led them away from their duty, and their own facility in yielding to it; and they have hurried back to their home under the torturing apprehension that some fatal crisis may have taken place in their absence. If there are hearts which can enjoy the scene of gaiety while distress demands their presence at home, let them know, that if conscience is now silent, it will not be always so; and that, though a sick relative may disdain to upbraid them for their unkindness, it is deeply felt. The very silence of such a sufferer, and his feeble efforts to render his position comfortable, and to mitigate his pain, are more intolerable than the severest reproach. Such unkindness is generally punished by the solitary anguish of the selfish in

the day of their calamity. On the other hand, the heart of a brother swells with gratitude, when for his sake the invitation to mingle in the scene of gaiety is declined, and when our conduct says that we could not be at rest from his side.

Some know a bitterness of the heart which cannot be told to the world, and which, if not disclosed to friends, and alleviated by their sympathy, will impair the health, and may destroy reason. Encourage them to pour out their complaint, and let wisdom and kindness suggest such counsels as are likely to give them relief. It is unwise to make light of their anguish, for this will lead them to imagine that you are selfish and unfeeling. At the same time endeavour to keep them from aggravating their sorrows, by unreasonable fears or causeless gloom; let them see that you are willing to bear their burdens, and that it is no vain assurance when you tell them that their sorrows are yours.

It is the duty of brothers and sisters to labour to promote the religious and moral improvement of each other. If we are bound to communicate to our neighbours the knowledge of God, it must be much more our duty to labour to make those wise to salvation, with whom we are connected by ties so strong and so tender. It is incumbent on a brother to enrich the mind, and to cultivate the pious feelings of a sister, by directing her to books adapted for this purpose, and by judicious and edifying conversation. Let not pride of understanding, or sullen reserve, withhold that information which might

improve or interest. Sarcastic ridicule will make them resolve that they will never again lay open their difficulties before you. Such scorn is base and groundless; for, had they been favoured with your opportunities, their acquirements might have surpassed yours. The more they improve in intelligence, their conversation will be the more gratifying, and your ardour for knowledge may be stimulated by theirs.

Let sisters consider how much the persuasive language of mildness and affection is adapted to form the roughest and most impetuous tempers to meekness and wisdom; and that their remarks may direct a brother's attention to sentiments full of beauty and feeling, which he has overlooked. There is reason to fear, that, in the ardour of speculation, too little attention may be paid to the influence of the truth in exciting pious and benevolent emotion, and, from the keener sensibilities of the female heart, that influence will be exhibited before him in such a manner as may lead him to combine a desire to feel the power of religion with the diligent study of its evidences and doctrines.

Conversation in families is too often frivolous, and in some of them it is occupied with censures on the characters of others, which feed the malignant passions of the heart, or with such injudicious praise as is calculated to inspire false ideas of excellence. Let your speech be always marked by wisdom and grace.

Brothers and sisters should pray for each other, and for those blessings especially which

seem best suited to their respective circumstances. Love will give fervour to such prayers. Prayer will guard you from deficiency in your duty, and will strengthen every affectionate wish, and animate every effort for mutual improvement. In the most solemn moments of your lives, let not such near connexions be forgotten.

When members of families attend at the same place of worship, many of the truths of religion may be brought again into view, by the detail of what each recollects, in the serious conversation of a Sabbath evening; and when they differ in their views of some topics, these should never be subjects of contention. When you agree in so many things, there is surely ample scope for conversation, without interfering with the peculiar tenets of any. Nothing is more destructive to family peace, than the fanaticism which demands a conformity in every iota to its opinions and rites; and nothing tends more to harden the heart than party-spirit and sectarian animosity. Let the salvation of each other occupy your chief attention. It is mournful to think that this grand concern is overlooked by multitudes, and that no more solicitude is expressed by some about the eternal salvation of a brother or a sister, than if there was no existence for man beyond the grave. Can you bear the thought of those dear to your hearts perishing for ever, and dropping from your side into hell? I know you cannot, and I beseech you to employ all the means of salvation for them, and for yourselves. Their salvation will gratify your best feelings in time

and eternity. A great man of God said with the liveliest emotions, when he was dying, "I have a father, a mother, and ten brethren and sisters in heaven, and I shall be the eleventh." Such a hope as this comprises almost all that is dear to nature and to grace.

Brothers and sisters should vie with each other in promoting the comfort of parents. "Honour thy father and thy mother," is a precept which God has placed at the head of the second table of the law, and which he has enforced by a promise of a long and prosperous life. You owe to your parents a respect to their authority, compassion to their infirmities, attention to their wishes, solicitude to give them all necessary aid, and reverence and love undiminished by the decline of their faculties; and in the performance of these duties your credit and peace of mind are deeply interested. It is a delightful encomium when it is heard from the lips of parents about children, "I cannot tell which of them is kindest to me." It is truly honourable to the characters of the young, whom God hath set in families, when they vie with each other who shall be most frequent in their visits, and most abundant in their liberalities to aged parents in their days of evil. Such persons will go back to their own dwellings with a lighter heart; and they may look forward with hope to the period when dutiful children shall, by their affectionate attentions, promote the comfort of their declining years.

Children living under a father's roof should strive who shall do most to lighten a parent's toils, and to encourage a parent's heart. It is

indeed the noblest tribute to children, when a sick and dying parent declares, "For my comfort every eye hath been alike watchful, and every heart alike solicitous. I cannot say in whose arms I would wish to draw my last breath, for all have been to me in tenderness and care beyond my wishes." Such brothers and sisters may join without a pang of remorse in placing a parent's corpse in its coffin, and in inscribing on his grave-stone a united testimony to his character and virtues. Happy is that dwelling in which there is not one root of bitterness among the olive-plants around the table, and where there are no children of whom parents can complain as having disappointed their hopes and broken their peace.

Finally,—Brothers and sisters should promote each other's temporal interests. The law of God commands us to promote the temporal interests of our fellow-creatures as far as it is in our power; and there is a peculiar obligation on members of families to forward each other's advantage. Let them beware of grudging the money which a parent may expend in educating any one of his family for a situation which it is thought he will fill with credit, or what is given for the comfortable settlement of another in the world, unless it be so manifestly disproportioned to the provision he can make for the rest as would render their acquiescence in it a sanctioning of injustice. Let brothers beware of squandering the money of their parents in folly. It is a mournful fact, that to save one profligate child from ruin, that property has been expended to which alone his

sisters could look for the portion of goods which fell to their share, and from which younger brothers expected support and education. A generous affection on their part will urge this sacrifice, but enormous is his guilt who has left them no alternative but this self-denial or his destruction. Check in each other every thing that has the appearance of thoughtlessness and profusion in expending money, and set an example of sobriety, judicious economy, and strict attention to the duties of your station.

It is not necessary, I trust, to employ many arguments to recommend these duties to you. The voice of nature will urge them on your hearts. Allow me to state to you how much the honour of religion is concerned in your domestic conduct. It has been often employed as an argument in support of Christianity, that it has the most favourable influence on the virtue and happiness of families; but if you are seen negligent and harsh to one another, some near you may be tempted to think ill of the religion which you profess, and to say, can that be a religion from God which hardens the heart against the claims of nature? Can this be the religion of which it was said, that in its spirit and Author all the families of the earth shall be blessed? If their religion is thus bitter at the fountain, will its waters sweeten in their progress? Those who have studied Christianity in the New Testament, and in the character and temper of Jesus, will not be staggered by such cavils; but there are many who judge of principles, not by their nature and evidence, but by the conduct of those who

maintain them. On the other hand, every man will think well of that religion which gives gentleness, prudence, and kindness to the manners; and which, where the censure or the praise of the world operates but partially, forms to all that is pure, amiable, and generous, in the retirement of domestic life.

CONFIDENCE.

CONFIDENCE is either that firm reliance on the veracity and integrity of another, which induces implicit trust in him; or it is that dependence on our own abilities and resources, which banishes timidity and doubt, and occasions us to pursue our plans without hesitation or apprehension. It sometimes means a vicious boldness, bordering on impudence; and sometimes that absence of fear which arises from conscious innocence.

Confidence in the veracity and integrity of others, and a consciousness that others have the same confidence in us, is so exceedingly valuable, that it is a matter of great astonishment and deep regret, that men in general are so careless of securing so great a blessing. Many of the cares and miseries of this mortal life would be annihilated, could just confidence be placed in all mankind. With what pleasure might business be transacted; with what tranquillity might the merchant and tradesman lay

their heads on their pillow, after the busy transactions of the day, could they but be fully assured that the persons to whom they had entrusted much of their property were men of integrity, and worthy of their confidence! Travellers assert, that in some countries this is so strikingly the case, that tradesmen do not fear to leave their shops, having marked the price on the commodity, into which purchasers enter, and select what they need, without attempting to defraud; such is the confidence exhibited in some parts of Switzerland, and in many places in Turkey.

Strict attention to veracity is one great inducement to confidence; persons who are detected in a falsehood are listened to with suspicion, even when they speak that which is probable and possible; men are afraid to repeat their sayings, lest, on investigation, they should prove to be untrue. All confidence in such persons is destroyed; and although it is necessary sometimes to act as though we believed their word, it is done with a degree of hesitation and indecision which renders the transactions exceedingly unpleasant. But, with a man of tried veracity, circumstances are very different. Even should his assertions militate against probability; should they be such as to seem almost incredible; yet the confidence in his word, which former experience had established, would induce his hearers to rely on their truth, and to believe his statements without hesitation.

Yet, while such are the advantages arising from strict adherence to veracity, and such the

ill consequences which follow a departure from it, there are persons to be met with so infatuated as to lie even in sport; to assert things which every one knows to be false, for the sake of a foolish laugh, and to set an example of this vice to their children and dependants on the most trivial occasions; thus lessening their abhorrence of falsehood, and encouraging in them a propensity too common in the breast of youth, which the severest checks cannot always overcome.

There is one species of falsehood, of which persons who would shudder at a direct breach of veracity, do not scruple to be guilty, which yet is often of the most serious consequence, and completely destructive of confidence. It is inattention to the performance of promises, and want of punctuality in the discharge of engagements; these are modifications of the same fault, and should be scrupulously avoided by all those who would wish to maintain their reputation for veracity, and the confidence of their fellow-men. It is a most lamentable reflection, that many persons make promises, apparently in the most open and liberal manner, without the slightest intention of keeping them, thinking nothing of the expectations they have raised, and the bitter disappointments their want of performance must occasion. Such conduct arises, sometimes from thoughtlessness, sometimes from wanton insincerity, at others with the intention to deceive, with the view of serving their own wicked purposes; but let the source be what it may, the consequences are

sometimes exceedingly serious, both to the trifler, and to those thus trifled with.

Confidence in our abilities and resources, when well founded, is of great importance and advantage; it induces a boldness and vigour in the prosecution of our designs, which generally avail to their accomplishment. Temerity and irresolution are frequently fatal to the best planned schemes and most promising enterprises, even where there appeared every requisite to ensure success; while confidence in the practicability of an undertaking, even where formidable obstacles present themselves, will generally overcome them, and lead to a fortunate result; but, on the contrary, the want of confidence is the downfall and ruin of many. It is the want of this virtue that gives rise to the want of decision; by the attainment of the one we also possess the other; in short, they are inseparable.

That confidence, however, which approaches to imprudence, and is sometimes denominated assurance, if not exactly a vice, borders very closely upon it; it is particularly disagreeable and offensive, especially in youth and the fair sex, in whom modesty and retiring diffidence appear particularly amiable. This kind of confidence is the offspring of ignorance and conceit; a presumptuous and unfounded opinion of our superior excellence. It cannot exist in the breast of a wise and well-informed man; for knowledge teaches humility, and leads us to a consciousness of the limited extent of human attainments, compared with the vastness and variety of the wonders that surround us, and it

prevents that confident boldness in delivering an opinion, which ignorance too often assumes.

Man is so short-sighted, so apt to be mistaken in his opinions, and to be deceived by appearances, that he frequently condemns the conduct of another without just reason. Sometimes it is extremely difficult to convince him of his error; but, under such circumstances, conscious innocence inspires a confidence which guilt can never feel, and leads the suspected person to trust to time and a good conscience for the justification of his actions. Before the omniscient God, no such confidence can be felt; he cannot be deceived; he knows not only all our actions, words, and thoughts, but the motives from whence they spring; if we have offended him, we can have no conscious innocence to support us; if, on the contrary, we have discharged our duty to the utmost of our power, however men may put a wrong construction on our actions, there can be no mistake with him; however imperfect our performances may be, they will be seen exactly as they are, and duly appreciated by Him who cannot err.

Confidence in the goodness of God will arise out of a just idea of his nature and an overruling Providence. If we duly consider, and firmly believe that the Deity is a benevolent being, who desires the happiness of his creatures, and has the *power* as well as *will* to render them happy, we shall look upon all the events which take place in the world, as conducing ultimately to that desirable purpose, however untoward they may appear for the present. We shall look upon the sorrows, the

afflictions, the disappointments and vexations of life as so many wholesome chastisements intended to reclaim men from the error of their ways, and to serve as warnings to others, that they commit not the same transgressions: we shall be assured that if we earnestly pray to God to direct us in the right way, he will hear and answer our prayer, and consequently, even if the path be rough and thorny, we shall be confident that it will bring us to the city of rest at last.

Yet there is a false confidence, too common amongst men, that God is so merciful a being, as not to regard with a severe eye, their wilful faults and transgressions of his law. They imagine that if they occasionally pray to him, confess their sins, implore his pardon, and attend to the outward forms of religion, that all is well, and they may pursue their usual wicked courses with impunity. But God is a perfect Being, as just as he is merciful, who will not exalt one of his attributes at the expense of another. Justice will punish those who persist in their evil deeds, while it is only the men who repent of and forsake their sins, that shall find mercy.

CURIOSITY.

The desire of investigating every thing that presents itself to our view, is sometimes an idle curiosity, inasmuch as it induces us to waste

our time and labour on inquiries of trivial import, and that are not worth the notice of a well-endowed mind.

Every thing in nature, or connected therewith, is certainly worthy of our attention; and whatever relates to arts and useful inventions, deserves admiration,—but all these in degrees; and when trifling things call off our notice from those of far greater consequence, this may be justly styled an idle curiosity.

But of all idle curiosities, that is the most absurd which leads to an insatiable desire of learning strange news, and of ransacking the papers every day to find out some accounts of battles (in times of war), of sudden deaths, shipwrecks, fires, floods, murders, and robberies; and if a newspaper do not contain some of these dreadful intelligences, it is pronounced not worth reading, very barren of news, and really becoming exceedingly dull; nay, in the absence of these exciting events, it is accounted a stupid journal indeed that cannot find out or invent some *faux pas* in high life, some elopement, or other domestic calamity, to raise a momentary surprise, and afford a very vacant mind something to talk about. This appetite for the marvellous is but a higher degree of that idle curiosity which affects those meaner persons who go about gossiping and tale-bearing throughout a neighbourhood; and who are unhappy if they cannot find out something slanderous or defamatory to retail in the vicinity. A column of scurrility, or well-written libel on some public character, if it be abusive enough (as to its truth, that is of no consequence), will

be gratifying to the digester of calumny, and he will declare that to-day there is something worth reading, that this is a clever publication, and that if continued to be so well conducted, must obtain a very extensive circulation!

Besides an idle curiosity, there is also an impertinent curiosity, that is, a desire of knowing the affairs of others, and prying into their private concerns and the economy of families; this is sometimes effected by associating with servants, and inquiring into all the particulars of the families in which they live; when, should the inquisitive individual fall in with a discontented menial, he is sure to be furnished with a delicious repast of defamation and scandal, on which he may feed his curiosity, as most vermin do, on the most loathsome things, and of which they are always keenly in quest.

Another class of the impertinently curious are those who are called "*eaves droppers;*" that is, such as peep through windows or key-holes, and listen at doors to hear the conversation within; and some delight in a fine prospect of overlooking their opposite neighbours, and crying shame of such scenes, that they could not have beheld but by a vile and disgusting impertinent curiosity. The idle curiosity of the common people in our own country was well exemplified by Dr. Benjamin Franklin, who stated, that to avoid a score of questions, when he had occasion to inquire his way of the peasantry, in travelling, he would say, "My name is Benjamin Franklin, by profession a printer; I live at Philadelphia, when I am at home; I now want to go to ——— on my printing con-

cerns; and now, pray, which is the best road?" Weak-minded females are often infected with idle curiosity, which is in some instances carried to a most reprehensible extent; they even indulge the propensity in the house of God, and instead of public worship are taken up with examining the dress and appearance of such as compose the congregation; and though they cannot remember the text, nor one word of the sermon, they can minutely detail the shape and fashion of all the bonnets and shawls in the church. Such a disposition to idle curiosity carries with it no small share of wickedness.

Curiosity which prompts us to inquire into the effects of the elements of nature, the construction of machinery, the production and growth of substances, the nature of animals, new discoveries in art and manufactures, and in sciences, is a laudable curiosity, though sometimes attended with disappointment; and, to enthusiasts in any one of these pursuits, a fancy for another may appear to be an idle curiosity. In illustration of this idea we will relate a rather humorous anecdote of two very ingenious and scientific gentlemen.

A Mr. S—t, an artist of superior talent, a member of the Royal Academy, and distinguished for the accuracy and delicacy of his pencil in the delineation of rural scenes, one hot summer in the month of June, proposed to an acquaintance, a great connoisseur and an admirer of his genius, to take a trip by water to Richmond on the Thames. The gentleman gladly embraced the offer, Richmond being a place that affords many pleasant views, of some

of which he expected Mr. S—t would be induced to take a sketch; and as the artist brought with him a bag, containing several articles, the gentleman connoisseur concluded they were such things as he wanted for his use in depicting a landscape. On arriving at Richmond, Mr. S—t led his friend, the eager connoisseur, to the side of the wood, the sun shining intensely hot, and deliberately opening the bag, he took out some sticks with pieces of leather fastened at the ends. "What are these for?" said his friend, perceiving they were not adapted to the purpose he had all along expected; "O," said Mr. S—t, "these are fly-flappers, and there are some of the finest insects in the world about this wood: here, take this flapper in your hand; make haste, run!—there, you see that yellow fly; I would not lose him for a crown. Down with him,—there he goes, run!—get on the other side of him, and if he comes this way, I shall have him." After a few runs, the gentleman began to perspire profusely, and not a little chagrined at his disappointment, threw down the fly-flapper, exclaiming, "Really, Mr. S—t, if your curiosity leads to this exercise, I must say it is a fatiguing and an *idle curiosity*."

Now the study of Entomology is by no means an idle or useless study, but at that time it was out of season with the disappointed and enthusiastic admirer of drawing and painting. To ascertain what is an idle curiosity, we should consider what are the uses or purposes to which it may apply, or to which it may lead; and if it

cannot by any possibility lead to any good end, then it is an idle, if not an impertinent curiosity; but if any new information can be acquired, or any addition made to science, though curiosity may be rather unseasonably displayed, it ought not to be stigmatized as altogether an idle curiosity, especially as it has often occurred, that exceedingly valuable discoveries have been made by apparently very useless curiosity, in chemistry, transmutation of metals, and the inspection of the most simple substances or organized bodies. Without an inquisitiveness, and a desire to examine into the nature of things by which we are surrounded, we should lead a life of mere animal being, and lose the greatest pleasure a rational creature can enjoy, —that of using his mental faculties, and contemplating the wonderful works of God!

Through curiosity gunpowder was invented; by the like means spring pocket watches were made: machinery for the manufacture of cotton, and the steam engine, were the result of experimental and mechanical curiosity; and most of the discoveries in geography, navigation, and the natural productions of foreign countries, have been the offspring of curiosity. In short, a laudable curiosity is that which seeks out, or pursues something likely to benefit mankind in secular pursuits; or something that elevates our ideas of the Deity, and gives us a more distinct notion than we heretofore entertained of the wisdom, power, and benevolence of our Creator. But curiosity, that cannot lead to the glory of God, nor to the advantage of man, is

of too doubtful a character to deserve the epithet of laudable;—it may be an impertinent, and is almost sure to be an idle, curiosity.

ON CONVERSATION.

When the great Creator had formed man, and given to him the powers of reflection, with conceptions of the mind capable of forming ideas, he did not intend that those ideas should remain in an embryo state, or only to revolve and ratiocinate in silence within the human heart; he gave also the faculty of speech, having furnished man with proper organs fitted to produce articulate sounds, by which an interchange of sentiment could be effected, and a continual intercourse of intellect kept up among those his rational creatures. By this gift of God a medium is established through which soul communicates with soul, and each partakes of that endowment which man participates with superior intelligences; for it is natural to conclude that they have a mode of communication of a more refined, exquisite, and enlarged kind, than a sound formed in air and conveyed to an auricular sensation. What that mode is we cannot even imagine, nor need we inquire, since we are bountifully blessed with a medium exactly fitted to our state, and suited to our condition and our necessities; and from which also we may receive and enjoy the highest satisfac-

tion and pleasure, if we make a right use of it, and avail ourselves of that means for obtaining improvement and satisfaction, and for renewing those reciprocities of mind and thought, which daily give the clearest intimations of a power within closely allied to the spiritual world, and by its affinity claiming the inheritance of immortality. But our satisfaction and enjoyment are contingent on the manner in which we employ this inestimable gift, this faculty of speech, this utterance of our inward conceptions, this symbol of the soul, this index of the mind which displays the character, and points to the figure of every man's disposition; for, like all other blessings, this high and noble one may be, and often is, abused, or misused, until it becomes a curse and a degradation—a source of spleen, of irritation, and vexation; and in no other instance does malevolence deform conversation more than in doubtful disputations, and in such cases as seem to indicate a struggle for victory in the contest of intellect rather than a desire to elicit the truth, or mutually profit by the union of the mental endowments.

When truth and knowledge are the objects to be sought out of mental darkness, it is of little consequence whose candle burns the brighter; both will add to the brilliancy of the light; but it is a strange way of illuminating the recesses of the mind by striving to blow out one another's lights: yet such is the conduct of those who contend for mastery only; for then conversation will be the very reverse of what it should be, and quite contrary to its

legitimate and intended purpose; error will unite itself with obstinacy, and shut out conviction and information. Again, where contention does not prevail, conversation will fall short of its desired effect if it is not adorned with some refinement of sentiment, and polished with some sublimity of imagination; that conversation which is illumined by a cheerful disposition and a good-natured gaiety, will, like a fine day, always give the greatest pleasure: it is this qualification that makes one person more agreeable than another who has it not; and that which renders one kind of company more desirable than another, according to the subjects on which they converse, and the manner of conducting their conversations. But, perhaps, the best preparative for the enjoyment of exquisite delight in conversation is congeniality of minds: a vulgar person and a babbler can never be pleasing companions; the former is disagreeable, through indelicacy of ideas and expressions, or the use of silly words and phrases; and the latter by a continual rattling, like the wheels of a machine running over a rough pavement. A certain eminent genius who had the misfortune to be hard of hearing, and who used an ear-trumpet to help that defect, whenever a notorious chatterer began to talk, very deliberately placed his trumpet in his pocket, and seemed satisfied to turn his affliction to a good account. Illiterate and ill-bred persons are apt to be verbose, contradictory, and loud in conversation; and in an assemblage of such persons it is very common to see and hear two or three of them contending for notice,

and bawling aloud with all their might to be exclusively heard, and to drown each other's voices in the torrent of their own turbulent talkativeness; and lest their alarum should run down, they wind it up with repetitions, and such protractions as,—I say—he said—she said —and so says I, &c., &c., so that when it ceases you are no wiser than you were before; you have been in a storm of words, through which not one ray of mental sunshine has penetrated.

Another unpleasant practice in conversation is the broaching of a subject of some interest, and then, as soon as attention is excited, to fly off suddenly into something else, and suspend your expectation on tenter-hooks, while they detail an idea quite foreign to the purpose; which having finished, they try to resume the former forgotten subject with—"Let me see, what was it that we were just now talking about?" the obtrusive thought having quite obliterated the original inscription on the tablet of the memory; and so they must begin again *de novo*. Two or three of these interruptions are sufficient to spoil a good story, by tiring patience out of all sufferance; it is like the curse of *Tantalus*, or the labour of *Sysiphus*,—offered, but never given; agitated, but never consummated. The minds of such persons are not entire; they are full of fractures, and cannot make any thing perfect. Weak minds suggest none but puerile and trifling subjects of conversation; fashion, dress, scandal, and such like inchoate or mischievous themes, that are the natural offspring of imbecility and childishness. Those subjects may be allowed

to waste themselves in idle air, so long as it passes by; but it is not wholesome to breathe when so impregnated with folly; and a wise man will get out of the way, rather than be a partaker of it. There are persons who, though possessed of good parts and information, do not please in conversation: they want their own way in every thing, in the choice of the subject, the management, routine, and order of discourse; and they have a terseness and pedantry of manner that shackles the minds of others with the fetters of restraint, and hinders that free and pleasing exercise of the faculties, which can only be felt and enjoyed in a sense of perfect liberty of discussion; while there are others, whose suavity of manner and easiness of demeanour invite the most timid into the circle of conference, and like a magnet draw all around them towards the centre of attraction; and those are the best dispositions for promoting the useful and social advantages of pleasing and edifying conversation.

Some people are perpetually bringing forth complaints, finding faults, and condemning every thing around them, as if the world and all within it were made for misery and torture; others dwell upon their misfortunes, and even recount their own faults and vices; themes that either produce gloom and melancholy, or beget contempt and disgust. This is conversation perverted to the extreme of misapplication, instead of suiting it to the nurture of content, the healing of sorrow's wounds, and the praise and recommendation of virtue: purposes for which a gracious and benevolent Creator doubt-

less gave it to be used and applied. But there are other and truly delightful uses of conversation: when friend counsels friend; when urbanity softly breathes the voice of admonition; when philanthropy pours the balm of comfort into the human heart; when gratitude tremulously owns its benefactor; when thankfulness expatiates on the bounties of Providence; when piety talks of the grace of her God; when devotion ascends from the altar of the heart, and mingled prayers, thanksgivings, and anthems of holy joy, try to emulate the communications of spiritual beings, receiving and responding to their hallelujahs of eternal praise and glory to God! This is conversation in its best attire, its most delectable charms, and purest and most suitable application; it is that kind of conversation which, having descended from above, re-echoes back with strains of joy, and vibrates through the regions of reason and intelligence, with the sweet sounds that heaven has cast upon the tongue of her favourite creatures.

Any higher and more valuable faculty than that of speech, which is the medium of conversation, could not have been awarded to mortals. Great is that blessing indeed if rightly used; greater man could not have, unless he had been placed in another sphere above his nature, and made equal with, instead of being, as he is, a *little* lower than the angels! To make conversation a source of pleasure, edification, and enjoyment, we should guard against vulgarity, boisterousness, angry contentions, engrossing it to ourselves, pedantry, and murmur-

ings; and we should make it the vehicle for mild and social intercourse of sentiment: such intercourse being refined by purity of mind, liberality of disposition, cheerfulness, and gaiety of temper and thought; by these means, and not without them, shall we reap all the benefits and delightful pleasures of conversation.

CHARACTER OF A VIRTUOUS WOMAN.

"THE virtuous woman is clothed with silk and purple;" but she has much nobler ornaments than anything of that sort. She possesses a greatness of soul, an inward vigour and resolution of mind, which sets her above all those little and tormenting fears which keep many of her sex in perpetual uneasiness. The strength of her mind displays itself in her behaviour, and gains her universal esteem from men; and she wears those ornaments which are of great price in the sight of God himself.

Those ladies that wear gold and jewels dazzle the eyes, and draw the regard of ordinary understandings; but how much brighter are the ornaments of a meek and quiet spirit, of strength and honour, which are the constant dress of the woman of virtue! Those that wear costly array rejoice for the present, because they think themselves the object of all men's admiration; but they are often preparing future sorrow for themselves by their extravagance, and their

neglect of those accomplishments which would gain them respect in old age. The virtuous woman is not only cheerful at present, but she shall rejoice in time to come. It is a pleasure to her to reflect on her past conduct; and when she looks forward, she is not afflicted at the thought of the fading and uncertain nature of all earthly enjoyments; for, besides that she has made all the provision that human wisdom can reach against future contingencies, she can place a quiet confidence in the providence of God, which will not suffer the righteous to be moved. She knows that her beauty must wither by old age; but the regard of her husband, and the esteem of others, is founded upon other motives that will never perish.

The virtuous woman is one that fears the Lord, and light is sown for such persons, and gladness for the upright in heart.

As a sandy hill is to the feet of the aged, so is a wife full of words to a quiet man; but the virtuous woman plagues neither her husband nor any other man with her talk. She has learned that silence and subjection which the Apostle Paul recommends to wives. She does not lock up her lips in a sullen silence; but when she speaks it is a pleasure to hear her, for she opens her mouth with wisdom. Besides her other labours already mentioned, she rises in the morning, and finds time to read the Bible, and other instructive books; she meditates and reflects, and receives instruction from what she hears, and prays to the Father of lights; and so she improves daily in knowledge and prudence; and when she opens her mouth,

she says nothing but what is well worthy of being heard. She says nothing that savours of levity or affectation, nothing that is unseasonable, nothing to gain herself the reputation of wit. All her words are expressions of that good sense which adorns her mind, and that virtue which warms her heart, and regulates her conduct.

There are some who gain a character for smartness at the expense of their reputation; they will speak the rudest things without provocation, and applaud themselves for it, as an evidence of their wit and boldness. But the virtuous woman abhors the thought of making any person uneasy, but when there is a necessity for reproving; and even then, she will be as gentle as can possibly consist with the efficacy of her admonitions. Kindness is painted on her countenance, and flows from her tongue; for it possesses the throne of her heart, and gives law to all her words and actions. She is a living explication of that beautiful description of charity which the spirit of God gives us by the pen of the Apostle Paul.

She carefully inspects the behaviour of her maidens and children. She is not idle when she is not working with her hands, but promoting the welfare of her family, by doing the duty of her place as mistress of the house; and her authority cannot fail of being respected in it, when she sets such a noble example of diligence before them.

She will take care that nothing indecent or offensive stain the honour of her family; and when she is served by the labour of her maid-

ens, she will not suffer them to neglect the service of God.

She will be very careful of the behaviour of her children in their tender years, and will not see them trained up in idleness, or indulged in any vanity which may afterwards grow up into a vice. Lying, and Sabbath-breaking, and evil speaking, and corrupt communication, are banished from every place where her influence extends.

Her bread is well earned by her labours; and therefore she eats with pleasure and appetite, and derives from it health and vigour to her body, and cheerfulness to her mind. The bread of idleness has a very contrary effect; it is eaten without relish, and produces indigestion, and an innumerable train of lingering diseases. He that eats it sins against God, who commands every man to work at his business with quietness, and to eat his own bread.

Were women to consider their own interest and satisfaction, they would all endeavour to be virtuous. Every person counts it a great happiness to enjoy the esteem of those whom he loves; and the virtuous woman finds herself blessed in the tender affection and high esteem of her dear children, and her dearer husband.

Her children are constant spectators of her virtue, and experience the sweet fruits of it; and they cannot forbear to express their sense of it by pouring out blessings upon her. A mother deserves the tender regard of her children, although she cannot lay claim to the character of a virtuous woman. Alexander the Great, having received a letter from the gover-

nor of Macedonia, complaining of his mother's conduct, was sensible of the justness of the complaints, but observed that Antipater did not consider that one tear of a mother would blot out a thousand such letters. If an imperious mother is entitled to respect, how can children express sufficient regard to one that is the ornament to them, and a happy instrument in training them to piety and virtue! If their tongues were silent in her praise, their dress, their cheerfulness, their good behaviour, when they follow her precepts and example, would be a constant encomium on her virtues.

The praises of her husband will be still more delightful to her ears than those of her children. What earthly happiness can a good wife desire, like the affection and approbation of the guide of her youth! and this a virtuous woman can scarcely fail of possessing, for what heart has so much marble in it, as to be able to resist those virtues which every hour appear in his other self? He cannot refrain from bestowing praise on one whom he finds the sweetener of all his cares, his faithful adviser in perplexities, his comforter in every distress, the instrument of a great part of his earthly felicity; his best friend, his unceasing joy and his brightest crown. No wonder if the experience of such goodness and happiness makes him eloquent in her praise, and draws commendations from his tongue, that must be understood in a restricted sense to make them true. He prefers her to every other wife that ever lived upon earth; and he is sincere in doing it, for she ravishes his heart by the beauties of her mind and con-

versation. Piety will dispose a man to think meanly of himself, in comparison with other men, but highly of his wife when he compares her with other women.

Why is not beauty mentioned in the character of the virtuous woman? Is not beauty a bright ornament to her virtue? But there is no mention made of it in this description, because it is a mean quality in comparison of those which are here enumerated. It is but a flower that fades in a day; and the love produced by it is but a transient passion. When beauty is not sweetened by virtue, the woman that possesses it is but like a sow with a golden jewel in its snout, as Solomon tells us. At the best, beauty cannot secure that love which it raises, for when it becomes familiar to the lover, it palls upon his sight; and sometimes tempts him to curse that enchanting influence which blinded his eyes to more solid qualifications.

But a woman that fears the Lord, whether she has or has not beauty, shall be praised; for true piety is the beauty of the soul, and excels that which lies in complexion and features as much as heaven is higher than the earth, or eternity is longer than time.

The fear of the Lord is the beginning of wisdom, and the most essential part of the virtuous woman's character. It is this which sanctifies every other part of it, and makes her all glorious within. Its praise is not of men but of God; yet the pleasant effects of it, which spread themselves into every part of her behaviour, cannot but excite the admiration of all beholders.

The flowers of poetry have been exhausted in dressing out beauty to the greatest advantage; but this one verse of Scripture is sufficient to give us just notions of its real value: "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised." It is indeed a lovely qualification when it is joined with piety and humility, but without them it is a snare and a trap. In choosing a wife, fools will follow their fancy, and the wise will act according to reason and the word of God.

Her children praise her, her husband praises her; and let every man join to commend her virtues, and to hold her up to public view, that she may be imitated by all her sex. There are multitudes who never fail to trumpet abroad the faults of their neighbours; but it would be much better to conspire in spreading abroad the virtues of those that are an ornament to human nature, and models for the behaviour of all their neighbours.

She is entitled to honour; and if no tongue should give it to her, the works of charity and wisdom, which she is constantly practising, will be a monument to her name. She is praised by all the wise that know her, and she shall have praise of God on the day when the seal shall be set to every character.

ON THE CHOICE OF A HUSBAND.

THE chief point to be regarded in the choice of a companion for life, is a really virtuous principle—an unaffected goodness of heart: without this, you will be continually shocked by indecency, and pained by impiety. So numerous have been the unhappy victims to the ridiculous opinion, a reformed libertine makes the best husband, that, did not experience daily evince the contrary, one would believe it impossible for a girl, who has a tolerable degree of common understanding, to be made the dupe of so erroneous a position, which has not the least shadow of reason for its foundation, and which a small share of observation will prove to be false in fact. A man who has been long conversant with the worst sort of women is very apt to contract a bad opinion of, and a contempt for, the sex in general: incapable of esteeming any, he is suspicious of all;—jealous without cause, angry without provocation,—and his own disturbed imagination is a continual source of ill-humour: to this is frequently joined a bad habit of body, the natural consequence of an irregular life, which gives an additional sourness to the temper. What rational prospect of happiness can there be with such a companion? And that this is the general character of those who are called reformed rakes, observation will certify. But, admit there may be some exceptions, it is a hazard upon which no considerate woman would ven-

ture the peace of her whole future life. The vanity of those girls who believe themselves capable of working miracles of this kind, and who give up their persons to men of libertine principles, upon the wild expectation of reclaiming them, justly deserves the disappointment which it will generally meet with; for, believe me, a wife is, of all persons, the least likely to succeed in such an attempt. Be it your care to find that virtue in a lover which you must never hope to form in a husband. Good sense and good-nature are almost equally requisite: if the former is wanting, it will be next to impossible for you to esteem the person of whose behaviour you may have cause to be ashamed —and mutual esteem is as necessary to happiness in the married state, as mutual affection: —without the latter, every day will bring with it some fresh cause of vexation, till repeated quarrels produce a coldness which will settle into an irreconcileable aversion, and you will become, not only each other's torment, but the objects of contempt to your family and to your acquaintance. This quality of good-nature is, of all others, the most difficult to be ascertained, on account of the general mistake of blending it with good humour, as if they were in themselves the same; whereas, in fact, no two principles of action are more essentially different —and this may require some explanation. By good-nature I mean that true benevolence which partakes the felicity of all mankind, which promotes the satisfaction of every individual within the reach of its ability, which relieves the distressed, comforts the afflicted,

diffuses blessings, and communicates happiness, as far as its sphere of action can extend; and which, in the private scenes of life, will shine conspicuous in the dutiful son, in the affectionate husband, the indulgent father, the faithful friend, and in the compassionate master both to man and beast: whilst good-humour is nothing more than a cheerful, pleasing deportment, arising either from natural gaiety of mind, or from an affectation of popularity, joined to an affability of behaviour — the result of good breeding, and a ready compliance with the taste of every company. This kind of mere good-humour is by far the most striking quality: it is frequently mistaken for, and complimented with, the superior name of real good-nature. A man, by this specious appearance, has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant. Let them put on the cap whose temples fit the galling wreath!——On the contrary, a man of a truly benevolent disposition, and formed to promote the happiness of all around him, may sometimes, perhaps, from an ill habit of body, an accidental vexation, or from a commendable openness of heart, above the meanness of disguise, be guilty of little sallies of peevishness or of ill-humour, which, carrying the appearance of ill-nature, may be unjustly thought to proceed from it, by persons who are unacquainted with his true character, and who take ill-humour and ill-nature to be synonymous terms, though in reality they bear not the least analogy to each other. In order to the

forming a right judgment, it is absolutely necessary to observe this distinction, which will effectually secure you from the dangerous error of taking the shadow for the substance—an irretrievable mistake, pregnant with innumerable consequent evils!

From what has been said, it plainly appears, that the criterion of this amiable virtue is not to be taken from the general opinion;—mere good-humour being, to all intents and purposes, sufficient, in this particular, to establish the public voice in favour of a man utterly devoid of every humane and benevolent affection of the heart. It is only from the less conspicuous scenes of life, the more retired sphere of action, from the artless tenor of domestic conduct, that the real character can, with any certainty, be drawn—these, undisguised, proclaim the man: but as they shun the glare of light, nor court the noise of popular applause, they pass unnoted and are seldom known till after an intimate acquaintance. The best method, therefore, to avoid the deception in this case is, to lay no stress on outward appearances, which are too often fallacious, but to take the rule of judging from the simple, unpolished sentiments of those, whose dependent connexions give them an undeniable certainty—who not only see, but hourly feel, the good or bad effects of that disposition to which they are subjected. By this I mean, that if a man is equally respected, esteemed, and beloved by his tenants, by his dependants and domestics—from the substantial farmer to the laborious peasant—from the proud steward to the submissive wretch,

who, thankful for employment, humbly obeys the menial tribe; you may justly conclude, he has that true good-nature, that real benevolence which delights in communicating felicity, and enjoys the satisfaction it diffuses; but if, by these, he is despised and hated—served merely from a principle of fear devoid of affection—which is very easily discoverable—whatever may be his public character, however favourable the general opinion, be assured that his disposition is such as can never be productive of domestic happiness. I have been the more particular on this head, as it is one of the most essential qualifications to be regarded, and of all others the most liable to be mistaken.

Never be prevailed with, to give your hand to a person defective in these material points: secure of virtue, of good-nature and understanding, in a husband, you may be secure of happiness;—without the two former it is unattainable—without the latter, in a tolerable degree, it must be very imperfect.

Remember, however, that infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found. The best men are sometimes inconsistent with themselves:—they are liable to be hurried, by sudden starts of passion, into expressions and actions which their cooler reason will condemn;—they may have some oddities of behaviour, some peculiarities of temper; they may be subject to accidental ill-humour, or to whimsical complaints:—blemishes of this kind often shade the brightest character, but they are never destructive of

mutual felicity, unless they are made so by an improper resentment, or by an ill-judged opposition. Reason can never be heard by passion —the offer of it tends only to inflame the more: when cooled, and in his usual temper, the man of understanding, if he has been wrong, will suggest to himself all that could be urged against him; the man of good nature will, upbraided, own his error:—immediate contradiction is therefore wholly unserviceable, and highly imprudent—an after-repetition, equally unnecessary and injudicious. Any peculiarities in the temper or behaviour ought to be properly represented in the tenderest and in the most friendly manner, and if the representation of them is made discreetly, it will generally be well taken; but, if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string—rather let them pass as unobserved: such a cheerful compliance will better cement your union; and they may be made easy to yourself, by reflecting on the superior good qualities by which these trifling faults are so greatly overbalanced. You must remember, these rules are laid down, on the supposition of your being united to a person who possesses the three essential qualifications for happiness before mentioned: in this case, no farther direction is necessary but that you strictly perform the duty of a wife—namely, to love, to honour and obey.

ON TRUTH.

WHEN I take a survey of our religious and moral duties, and consider them either as separate or united (but indeed the former is scarcely possible, so intimate is their connection) *first*, on that great scale which is to be the test of character and mental excellence, I must place TRUTH! I do not mean by this word the mere *truth of the lips*. I would rather wish you first to consider it in that more comprehensive view, which makes it the basis of every virtue, as it ought to be that of every action. I mean that INTELLECTUAL Truth, resulting from a habit of investigation, steadiness of judgment, coolness of reflection, and a heart disposed at the same time to all the open and generous dictates of sincerity.

Erect with every advantage of education a temple of the fairest fabric; let it rise with all the most graceful proportions of architecture; give to its polished pillars the light elegance of the *Ionic*, or the firmer proportions of the *Corinthian* order. Yet, unless the structure be raised on the immutable basis of Truth, it will be like the fairy palace of Morgana, a visionary and baseless fabric, whose enchantments will ere long vanish, and leave not a wreck behind.

What in our intercourse with mankind is it that connects the great bands of society, and renders them indissoluble? Is it not Truth? Truth of ACTION as well as truth of *words*—that undeviating principle, that is not only the

result of virtue, but its *origin* also. It must be the *source*, as it will be assuredly the *test* of all your actions. It must, like the CORPOREAL, be the *mental* eye, through which every object is to be admitted to the soul; and although, through the medium of surrounding ones, it may, as in the natural sense, reach it in an inverted position, yet the correct and undeviating hand of Truth will never fail to give it its real image there with unerring certainty.

Whatever attachments you form in your progress through life, let this be the basis of them; and if even in the friend of your bosom, you perceive a want of this great principle, be assured you will have no other security for lasting or mutual good opinion: but limited as are the perceptions of frail human nature, we cannot always, even with the minutest investigation, learn the spring of actions, nor are they always self-evident criterions of their own source. That which may in another appear deserving of our strongest censure, would perhaps, could we trace its real motive, claim on the contrary our approbation.

If *intellectual* accuracy be thus important, rest assured that the truth of *the lips* is no less so; perhaps it is still more essential, in our intercourse with society, to the peace of our neighbours as well as ourselves. In the common occurrences of life, even the slightest deviation from accuracy in the relation of them, nay, even a different modulation of voice, may to the auditor give a different colouring to the whole circumstance, from the want of habitual accuracy in the repetition of occurrences, and

of the steady investigation of truth into the *cause* of them, in our intercourse with the world. How many friendships have I seen destroyed which appeared indissoluble! the fair fame of the one sex how often blighted! the honourable name of the other how often undeservedly tarnished! with no reparation for the injured, not even that of repentance in the bosom which has inflicted the wound.

A very sensible friend of mine, with a large family of children, whom she educated in the best precepts of virtue as well as the practice of it, from their earliest years, in the relation of any circumstance, or any incident, however apparently trifling, always said to them before they began speaking, "Be *accurate*." Thus accustomed from their infancy to the nicest correctness of terms in their relation of any event, it always from their lips reached their auditor's ear in the simple, unadorned, yet impressive language of truth, and arriving through the same medium at the heart, no picture ever reached theirs, with that false glare of colouring, so often fatal to young and ardent imaginations, and so frequently betraying them into error in their way through life.

By early and constantly accustoming yourself to the *truth of the mind* and the accuracy of the lips, you will, in your progress through life, often spare yourself the pain of *retracting* erroneous opinions, and the still greater one, of *forming* them where the heart's best affections may be concerned.

I will suppose for instance, in a separation from a beloved friend, endeared to you by mutual

confidence and the ties of esteem, that misrepresentation, actions, or circumstances occur, which might for a moment lead you to judge her forgetful of your regard, or perhaps undeserving it. The momentary anguish arising from such a reflection will be instantly checked, if you can recall all her previous actions as the result of truth: if you have in the unfoldings of her heart, confidentially opened to you, traced *her* there in its inmost recesses, will you not immediately recollect that Truth is immutable, unchangeable; and that a character and disposition, formed upon her sacred principles, will, like herself, remain ever the same? If, as such, you can recollect your friend, however traduced by calumny, however erring in appearance, and your affections, like the timid bird, are accidentally, or perhaps wantonly, frightened from their nest, fear not, let them instantly return to their resting place; for be assured they may do so securely.

Your path through life may be a rugged one: it may be amidst precipices, threatening your destruction; but under the steady guidance of Truth, fear not; her firm supporting hand shall lead you safely through the midst of them, and fearlessly shall you pursue your way. The flowery road which you have hitherto trodden, will perhaps not always remain so. The fading rose of youth and pleasure may, in falling, suddenly discover the thorns it has hitherto concealed—thorns which pointed at your unsuspecting bosom, may hereafter with the rudest pressure wound it, as you pass on in your journey.

The hand of friendship, which you might have expected to assist you in your progress, and extend its ready aid, may withhold it at the moment most required, whilst Calumny, Envy, or Prejudice, placing them in your course, may so obstruct your way, as to render it alike difficult and painfully laborious; but fear not: whilst led by that celestial guide I have here recommended to you, her bright beams shall ultimately break through the clouds, however gloomy, which may surround you, whilst its intellectual rays shall with unchanging brightness diffuse that sunshine over the mind, which shall irradiate even the darkest hour of adversity, of trouble, and of trial.

ON THE DUTIES OF A DAUGHTER.

You are now arrived at that period of life, when the inquiries of the heart naturally point out to us our obligations, our duties, and our dependences. *Where* has hitherto been my support? *who* has been my guide? and *what* is still my resting place? Turn to parental tenderness, and you will find your answer *there*. Where have all these obligations been incurred, and where must they be repaid? Repaid! how, and in what way, CAN such a debt be discharged? Incalculable as is the obligation, you

have yet to take in the full extent of it; for know, that

> "Anxiety is the high tax
> Which fond Affection pays for all its pleasures;
> And Parental Love (as thou may'st prove hereafter)
> Doubly pays it."

Sacred indeed must that commandment be, that is traced by the finger of God himself! Has he not said

> "Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee;"

And promised also a reward for obedience to this law?

You are now of an age, not only to know the importance of attending to the dictates of a Supreme Being, but to feel also the delight of endeavouring to repay, to the utmost of your power, the kindness you have received. Do not suppose that *any* situation or period of life exempts us from the reverence that is due to our parents. They are here the representatives of that Supreme Being, who, teaching us to address him by *the name of Father*, shows us at once the reverential awe and tenderness attached to that title, a title which implies all the strongest claims of duty, gratitude, and love. Examining the great page of Nature throughout all her works, we perceive the power and extent of it; for what do we see there that is independent of parental assistance? To man, powerful and superior as he considers himself, it appears even more necessary than to those

beings placed so much beneath him in the scale of creation. His first feeble cry is hushed on a mother's bosom, his first want supplied by her. Parental love alone supports him through the dangers and weakness of infancy; by its power are his trembling steps first guided; and by its ever-wakeful care is he guarded from every injury.

The period of infancy, over which it has thrown an almost celestial shield, passes away. With firmer, yet more hazardous step, he steals through the different stages of childhood (still every hour dependent on the kindness that has hitherto protected him) to the busy path of manhood and life.

Here, does parental care or tenderness cease? No; its never-closing eye is always bent on him, and its anxious breast still beats at every turn he takes in the mazy way that *must* be trodden. There is—there *can* be no period of termination to such anxiety in the bosom of a parent; and where then ought there to be one of love and gratitude in that of a child? Not that which, according to the ideas of the *world*, gives them *freedom* from parental authority, for that is one which must still more strongly teach them what they owe, and instruct them how to endeavour to *acknowledge* the debt—*discharged* it can never be; it can only be confessed, by showing every proof of honour, love, and gratitude, where *all* these, and still more are due.

The extreme impatience of parental authority, which too many young people discover, and the eagerness with which they appear to

look forward to emancipation from it, is a proof equally of weakness and ingratitude. What feeling can be more gratifying to the heart, and what sight more delightful to the eye, than honouring, and seeing honoured, those whom we love? Never blush to show, whether it be in the public or private circle, every mark of respect as well as love to the Author of your being; for rest assured, by adopting a contrary conduct, you will only lose in the opinion of others those advantages you seek to gain.

Oppose not the wishes or sentiments of a parent, however contrary they may be to your own; but yield to them not only from motives of duty and affection, but also from the recollection that they are most likely to be formed upon a far better judgment than your own.

When young people first begin to think for themselves, they are too apt, whilst rejecting the opinion of their parents, to set up a standard of their own, and the more insecure and unsteady it appears to be, the greater pains they take to erect it.

They oppose the *feelings* of YOUTH to the *voice of experience*. Which ought to be the trusted monitor? Would you not, if, when returning from some distant country, you met a traveller first setting out on the same journey, to whom you offered the assistance of your knowledge of it, to guide him on his way, be surprised if he rejected it, from the idea that his own was equally competent to direct him in his progress? So is it with life. Shall he who has never before entered its labyrinth, refuse the offered hand so kindly held out to lead

him through its mazes, trusting rather to his own untried judgment? Pride and self-confidence may for a while support, but rest assured they must ultimately mislead him, and too often most fatally.

Every page of history presents us with examples of the veneration paid to parental authority, from the more remote to the most polished of its periods. There still exists in the northern parts of America one amidst their wandering and savage tribes, who maintain such reverence and love for their parents, even after their decease, that wherever they remove they carry their bones about with them; nor in all their life of wandering, will they quit any spot, whatever may be the temptation or urgency to do so, without these precious and revered relics; all that is left them of the most venerated objects of their affection. And shall the unlettered savage teach such a lesson as this to the proud European, instructed by learning, by Christianity, nay, by the Divine Lawgiver himself in all those duties he is enjoined to practise? If, from the rough page of uncultured ignorance, we turn to the more polished periods of history, those of Greece and Rome will furnish us with a still greater variety of instances of parental influence and power.

When the poet presents to us Æneas, in his flight from Troy, carrying on his back his aged father Anchises, he creates for him at that moment a stronger interest in the mind than is awakened before the *prince* or the *warrior*. The tear might have been denied to the fallen hero and the conquered prince; but it is not

here withheld from the *man;* and filial affection, still more than glory, consecrates a name which the Grecian bard has inscribed on the Muse's brightest page.

The stork, supporting on his own wings the parent bird, become by age incapable of flight, is a lesson we cannot behold with indifference. Nature, through all her works, presents it to us in its most impressive form; and shall she offer it in vain? When age has enfeebled that hand extended in infancy for our guide, and the trembling uncertain step marks the approach of another childhood, where ought then to be its support but in filial affection? Then may the sacred debt of nature be in some measure discharged; and whilst we mourn at such an opportunity of proving our acknowledgment of it, and weep over the ruins of her proudest work, shall we not extend the ready hand of gratitude to smooth its pillow, and prepare the bed of peace and comfort? This is a Daughter's peculiar and more immediate province: here are all her feelings called forth, all her cares required. The habits and pursuits of man render him incapable of fulfilling the gentle offices of a nurse. To woman are they delegated; and shall she neglect the trust?

Although numerous are the instances that might be quoted of filial piety, I shall here present only another to your notice.

Sir Thomas More was chancellor and judge of the King's Bench during the reign of that licentious monarch, Henry the Eighth. Distinguished equally by learning, wit, and liberality, he was nevertheless a bigoted adherent

to the Roman Catholic religion and the papal authority. This led him to oppose the king's supremacy, and also his divorce from Catherine of Arragon, for which he was sent to the Tower, brought to trial, and condemned to lose his head: which sentence he endured with firmness, in 1535.

This melancholy termination of the existence of one so highly distinguished by literature and science, afforded to the world that bright example of filial piety, to which I am now calling your attention.

After Sir Thomas More was beheaded, Margaret, his eldest daughter, took care for the burial of his body in the chapel of St. Peter's, within the precincts of the Tower; and afterwards procured his corpse to be removed, and buried in the chancel of the church at Chelsea, as Sir Thomas in his lifetime had appointed.

His head having remained about fourteen days upon London Bridge, and being to be cast into the Thames to make room for others, she bought it. For this she was summoned before the Council, and behaved with the greatest firmness, justifying her conduct upon principles of humanity and filial piety. She was, however, imprisoned, but soon released; and dying nine years after Sir Thomas, at the age of thirty-six, was buried at St. Dunstan's, Canterbury.

The head of her father, which she had preserved with religious veneration in a box of lead, was at her particular request committed with her to the grave; it was seen standing on her coffin in the year 1715, when the vault of

her husband's family was opened. She was indeed most eminently distinguished by her learning, in an age when the graces of the mind were esteemed the most essential article in female education, but filial piety reflected a still higher lustre on this exemplary, accomplished, and virtuous female.

I will not now call your attention to any additional instances of the force of that tie, whose power is so strongly marked throughout creation, and alike acknowledged by the untutored savage, the rude barbarian, and the instructed Christian.

Place amongst the most sacred, as well as the most constant of your recollections, all the duties of a daughter, and fulfil them with a religious care and unfailing tenderness. Your reward will be given you, (as it will be most assuredly) not only *hereafter*, but may be also anticipated *here*, in that closing hour of existence, when filial affection may smooth *your* pillow of death, and with holy care and tenderness present to *you* the cup of peace and comfort, in that last awful moment.

ON TEMPER.

Could the romance of Babyhood be realized, and were the influence of presiding fairies to offer as a boon for the beloved daughter of my affections, the choicest of her gifts, I should venture to select for her that of Good Temper.

Indeed, I have ever considered Good Temper as a sort of fairy gift: it is more valuable than any which even Cinderella bestowed, and gives the possessor a degree of magical influence that is not to be resisted. *I* do not, like many people, form my judgment of Temper from the attractive manners, or the smile which plays round the countenance of the youthful belle in the festive circle; both are too often put on with their evening habiliments, and I fear almost as frequently also laid aside with them. Nay, I should form my estimate of Temper from trials severer even than those experienced by Mr. Hayley's interesting and fascinating *Serena*. I should expect mine to spring from a yieldingness of disposition, and an *habitual* consideration of another's feelings in preference to our own.

A young person, who has always been accustomed to such considerations, will *naturally* make the little sacrifice of her own wishes, and make it cheerfully to those around her, whether *demanded* from her by such as have a *right* to make the claim, or *requested* by those who *have not*.

In the present system of bringing up young people, I cannot help observing a material change in the domestic circle, from which I am persuaded many domestic evils arise, as well as many sources of individual injury.

That implicit obedience of children of all ages to the will of their parents, which was formerly considered, as it justly is, one of the most sacred of the divine commands, the anxious anticipation of parental wishes, and the heart-

felt delight attending parental approbation, appear in this revolutionary age to be now entirely omitted in the instructions and recollections of young persons. By a strange and unaccountable reversion of the laws of nature, in these days I observe, that almost from the earliest period of quitting the nursery, young folks find themselves so little subject to control, and their wishes so often bearing the lead in the family circle; that accustomed to *dictate*, rather than *request*, all idea of parental influence or power is entirely destroyed, and the fond mother (oh, how cruelly kind!) is frequently more dependent on the caprices of a daughter's temper, scarcely in her teens, than even on his, where obedience is equally a duty and a pleasure. And what is the result of such mistaken indulgence? Caprice, discontent, and a restlessness of disposition more fatal to temper than perhaps any other. The wish constantly gratified as soon as formed, loses all its value from the ease with which it is obtained; and the young mind that has never been exercised in disappointment, will not find itself possessed, on entering the world (where even parental anxiety cannot interpose a shield) with sufficient energy or strength to oppose the sudden enemy.

The first lesson I should recommend to you for self-instruction, is that of bearing disappointments cheerfully. Like the cherished plant of the green-house, you have hitherto by parental tenderness been sheltered so carefully, that not one of its storms has been suffered to reach you; but like that, when removed from its protection, and exposed to a different atmo-

sphere, expect not to escape them altogether. Disappointments of that nature, which the poet so elegantly gave as a test of his *Serena's* triumph, are too trifling to be considered by a well-regulated mind, but as the little vexations of the moment; yet may be made most useful, by looking upon them as preparatory to those greater ones, which may be given to *your* lot in life, as well as to another's.

Never, my young friend, may any greater be yours—never may you know the keen trial of broken friendship, divided affections, unrequited kindness, or serpent-toothed ingratitude! But, should they unfortunately arise, habit and a well-regulated mind will have taught you to meet them with that dignified and graceful firmness of character, that will never forsake you, but be an interposing shield against the arrows of adversity from whatever quarter they may be pointed. Above all things, I am persuaded that a *tenderness*, as well as gentleness of temper, is the basis of every virtue, of charity, of modesty, of pity, and all those spontaneous emotions of the heart that best prove its real value.

Sensibility is by no means a feature in the manners of the present day, and although I should quarrel as readily as any one at the once fashionable show of it in "mourning, because a sparrow dies," yet I think, even with its defects, it has been ill exchanged for that sort of Amazonian *fierté* of manners and disposition displayed now by my countrywomen, who seem almost in both to copy so closely the other sex, as to

have none of the elegant and more attractive distinctions of their own.

However those gentle susceptibilities of disposition may be ridiculed in the new code of fashionable laws, yet be assured the tear of benevolence, or the blush of modesty, those interesting testimonies of the worth of the heart, are far more attractive than the diamond which glitters in the tiara, as a rival to the one, or the rouge that is resorted to, as a substitute for the other.

Nature, marking the difference of character between the sexes, gives to each their appropriate distinctions. MAN, the proud tree of the forest, resists and braves the wintry storm: woman, like the gentler shrub, with graceful pliancy bends to the tempest, and yields to its pressure. Think not that this disposition, which I would so strongly recommend, is at all incompatible with strength of mind, or that firmness of temper, so requisite to form and complete the character.

The disposition that is most ready to receive and hearken to the well-meant admonitions of friendship, will generally be found most regardless of the smile of undeserved ridicule, and most firm in a determination to remain uninfluenced by it, when it opposes the better dictates of reason.

Avoid above all things indulging a *capricious* disposition, as that is a soil in which not one of the virtues or social affections can take root. In exercising it towards our *inferiors*, recollect that the kindness offered to-day, however flattering, if withdrawn or lessened without any

just reason to-morrow, will soon lose its value, and be little estimated in future. If adopted in our intercourse with our *equals*, it must there ever be a *self-erected* barrier against friendship, esteem, or confidence, and indeed against the social affections altogether. If you perceive in yourself the smallest tendency to such a disposition, eradicate it, I conjure you, as rapidly and effectually as possible, for it will assuredly be the bane of your own happiness, and may unfortunately break in also upon that of others.

I should consider it as a serious misfortune, if I had given from ignorance of their character (for I am sure it would not be upon a knowledge of it) my friendship or my affections to a capricious person; because I am persuaded there could, with such a disposition, be no security for the pleasures arising from the cultivation of them. The more powerful and various the attractions of such a person, the more dangerous and delusive I should consider them. It is like the juggler, who presents to your eye the empty cup, whilst it is yet resting on the full one, ere you can be sensible of the change, or believe in one so unexpected.

Learn, in your journey through life, to extract like the bee honey from every flower, and remember like that, you may, by your own efforts, convert into sweetness all that surrounds you. Does every plant on which the little wanderer alights dispense the same fragrance, or the same rich sources of treasure? and yet does it not derive from each a portion of what composes the *perfect* sweet? Indulge not in that

744374

fastidiousness of temper, that can only be satisfied with *perfect excellence:* rather endeavour, as you pursue your path, to catch *every* gleam, however feeble, that lights up the surrounding landscape, which you may thus, often by the effort of your own mind, brighten with sunshine, instead of throwing into shade.

I have frequently observed young people, not only in private, but in public, actively endeavouring to *hunt out disappointments*, rather than seek for *sources of gratification.* They will go to the exhibition, not to bid the eye rest upon the beautiful shades of a Lawrence or a Glover, but rather to seek out as many inferior pictures, as will enable them to declare there is nothing worth the trouble of looking at. They will visit the theatre, determined to condemn rather than approve, and enter a ball-room to remark the *worst* not the *best* dancers; and thus carrying that spirit of dissatisfaction with them wherever they go, will enter both the public and private circle, as the rival artists examined the picture, only to find out imperfections instead of looking for beauties, whilst the imagination might equally in both instances have converted the former into the latter. Such persons are not indeed "felicity hunters;" for in every situation of life they must form their own disquiet, and in vain expect to meet contentment any where. This conduct is sometimes the result of affectation, and sometimes, nay, I fear more frequently, of disposition also.

Accustom yourself to an habitual cheerfulness of temper; for, like the balmy influence

of spring, it will cause a thousand flowerets to rise in your path, and adorn it. Towards forming such a disposition of mind, there is nothing so conducive as constant occupation, and the exercise of the duties of social life.

The gentle offices of friendship, the strong claims of benevolence, of sympathy in the sorrows of others, and the more active duties of charity, are all sweet sources of employment, from which will spring those purest pleasures, *self-approbation*, and a *mind at peace with itself.*

In any situation of life where you make these your pursuits, they may bring with them a rich reward, and will insure to you a contented and cheerful mind. A blessing, which you would in vain seek in the glare and tinsel of society, and a richer one than it is in the power of the most brilliant circle of fashion or splendour to bestow. Pursue it like the poet's fair child of Fancy, as a security against the trifling disappointments of life, and a solace in the greater ones. And though not like her, possessing the *magic ribbon*, whose warning pressure was to remind you of its power, or recall its virtues, may you without fairy influence long retain the envied gift, and without the poet's fiction find and acknowledge, that the magic of the mind and its never-ending charm is constituted by Good Temper.

HUMILITY.

True humility never speaks of itself in any way: it does every thing silently, secretly, quietly; avoids observation, and shrinks from praise, from a conviction that it is of all things the most corrupting to the human heart; and, till the love of it is entirely subdued, true humility cannot exist. Every thing, therefore, that can possibly excite it is carefully avoided.

Whatever humble-minded persons are called to do, they do in the best manner possible, without display on one hand, or, on the other, commenting on their own unworthiness and inability; knowing, that if what they do appears to be done well, they will only draw on themselves the praise of others, which they ought to avoid. In all cases the humble Christian feels and laments his innate unworthiness, but he will feel and lament it secretly.

Those who possess true humility, and are deeply sensible of their own defects, will give that never-failing proof of it—gratitude to those who will take the trouble and run the risk of telling them their faults. But if any one feels a sensation of anger at the reproofs of a friend; if resentment, resistance, or self-defence, are the returns made to such an act of kindness; let them be assured that pride, and not humility, has the entire possession of their heart. The claims of humility extend still further; it demands a meek and gentle submission to a false charge; though not always a silent one,

when an explanation can, on Christian principles, be made. But there are innumerable cases where false and bitter charges ought to be received in perfect silence, that the peace of society may be preserved, and the reputation of others remain uninjured. If our humility will not bear us through such trials, it is very weak and imperfect; and let those who cannot patiently submit to a false charge, remember how many heinous sins they commit, in thought, word, and deed, which are known only to God and themselves.

Our great Pattern and Instructor in humility has annexed no merit to a patient endurance of being buffeted for our faults; but if we do well, and suffer for it patiently, He gives us hopes that we shall be accepted.

A truly humble Christian considers all such trials as valuable opportunities of exercising this virtue, of strengthening the principle, of subduing the seeds of pride, and perfecting patience; and will look up with gratitude to his Maker for the opportunity allowed him of "following his Saviour's steps" "in suffering for righteousness' sake."

In short, humility is "an inward and spiritual grace," exhibiting "the outward and visible signs" of a holy and Christian life; producing piety, faith, submission, gratitude, and goodwill; it imposes no particular act, it exacts no privations, it is an habitual temper, imbuing every thought, word, and action; and at the same time that it creates self-abasement in the mind, it raises the general character far above the highest and mightiest of the earth, since it

raises us above all the objects of their anxiety and ambition. But pride, which, from the error of human folly, is considered as the stamp of greatness, is, of all qualities, the most degrading, since it has for its sole pursuits the lowest objects of sense—those possessions and gratifications, to which the humble and heavenly-minded Christian feels as much superior, as to the trifles and toys of an infant.

To the young of the female sex I would most particularly recommend the cultivation of this virtue; since it is not only the foundation of all the Christian graces, but of all the appropriate qualities of the female character. I would exhort young women to study, and endeavour to understand, the holy character of the blessed Virgin, that they may clearly comprehend what it is that will make them "highly favoured of the Lord." Let them observe her piety, faith, submission, and gratitude; her silence, retirement, renunciation of worldly comfort; her due performance of her maternal and domestic duties; the meekness, quietness, and attention, with which she "treasured and pondered in her heart" those sayings which were "able to make her wise unto salvation;" and her voluntary resignation of the dignified maternal character she held, to become the humble disciple of her Lord, "sitting at his feet, and hearing him gladly." All these distinguished points of her character arose out of her humility, and from that quality arose her favour with the Most High.

I would earnestly address myself on the necessity of their cultivating this quality as their

earliest virtue; not only as the foundation of all that will ensure their eternal welfare, but as the only means of their attaining the knowledge and information which will be most valuable in their after life. Without humility, they will not be sensible of their want of it; and without patient labour, and submission to the instruction of others, they can make no effort in gaining it.

In this case, as in all others, our blessed Saviour presents the model for their imitation. Let them consult his example in early life, and view the Holy One of God in the meekest submission to His earthly parents, and labouring at a mechanical trade, to assist in their support. Let them observe, that He is recorded, in His early childhood, as "waxing strong in spirit, filled with wisdom, and having the grace of God upon him." At twelve years of age, we see this miracle of early knowledge remaining behind in Jerusalem, from the anxiety to gain instruction, listening with attention to the doctors in the temple, that by hearing them, and asking them questions, He might improve himself in virtue and knowledge. We see Him, in every point of view, the humble and submissive child; obtruding no opinions of his own, rejecting no instruction from others, having no vain conceits of himself. Let them notice His pious expression to His mother, in answer to her reproof, "Wist ye not that I must be about my Father's business?"

On His approaching manhood, He is still recorded as "increasing in wisdom as He increased in stature, and being in favour both

with God and man." And let the young person, whose heart pants after the pleasures of society and the amusements of the world, observe, that our blessed Saviour lived unknown and unheard of, in the most secluded retirement, till He was thirty years of age; and that He then came forward to the world only "to do the will of Him that sent Him." And we see Him entering on His worldly business, "tempted like as we are," by all the objects of sense, by ambition, appetite, and presumption; all the peculiar temptations of youth; yet we see Him "*tempted without sin*," resisting by the heavenly shield of the Almighty, and ministered to by angels on His glorious conquest over "the world, the flesh, and the devil."

You, my dear young friends, are entering on a world where all these temptations will assail you; but "be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour;" "whom resist, steadfast in the faith;" and if he offers you all the riches and splendours of the world, on condition that you "fall down and worship him," steadily reject his offers and his terms; for "thou shalt worship the Lord thy God, and Him only shalt thou serve."

If, under any privation of temporal comforts, you are induced to seek unlawful means of supplying them, remember that the earthly wants of men are of far less importance than those of eternity; and do not sacrifice your immortal soul to the necessities of your body; "for man shall not live by bread alone, but by every word that proceedeth out of the mouth

of God." And if inclined to be presumptuous, and to trust in your own strength, "tempt not the Lord thy God," to withdraw from thee His grace and protection. These are the weapons with which your Saviour conquered; these are the weapons with which you must resist. Under your highest attainments in virtue, I am well aware of the immeasurable distance that must ever exist between you and this Divine Pattern; but be not discouraged; the more you partake of His nature here, the nearer you will approach to His glory hereafter. Cultivate in your hearts His profound humility; practise, as far as possible, His meek benevolence, forgiveness of injuries, and zeal for doing good; be obedient to your parents and teachers, seeking their instruction, and submitting to their reproof. Let your "Heavenly Father's business" be your earliest occupation, that the habits of it may be familiar to you, and the comforts of it dear to your heart; be anxious to add wisdom to your increasing stature; strive to attain the favour of God, and to deserve that of man. Cultivate in your heart a fondness for retirement; restrain your love of pleasure and the world; resist temptation; fly from evil; subdue your pride; cherish humility; so shall your youth be passed in virtue and usefulness, your old age in comfort and ease, and your death be peaceful and full of hope: so shall you, by God's mercy, be united to that Saviour whose example you have endeavoured to follow, and angels shall minister to you in everlasting bliss.

DOMESTIC MANAGEMENT.

On a woman devolves the management of a family, the regulation of servants, the education of children; and in her hands is deposited the comfort, and often the morality and good conduct of her husband; for, if his own house is rendered pleasant to him, he will seldom seek his pleasures abroad; and it is a woman's particular duty to study every means of attaching her husband to his own domestic circle. To effect this purpose, her house should be so arranged that every thing shall move with the quietness and regularity of clock-work; every thing should be done, and nothing appear in the doing: and this quietness and regularity will, above all things, prevent that "care and trouble about many things," which is the origin of a species of bustle and confusion, extremely disagreeable to men.

The early discipline and good education of children, is one very essential method of preventing care and trouble; their training should begin with their existence; and the arrangement of their nursing, sleeping, feeding, and afterwards of their time, teaching, amusement, and conduct, all should be so regulated, that noise and confusion never shall disturb the house, and nothing be seen or heard out of its place and season.

Attention to these things will prevent care and trouble to the mistress and mother, and

secure to the master and father a happy and peaceful home.

It also particularly belongs to a woman to secure "the one thing needful" to all the members of her family: at her hands will be required the souls of her children and her servants. Let her, therefore, by precept and example, establish and illustrate its importance; let her daily instruct her family, and read and explain the Scriptures to them; let her regularly assemble them for morning and evening prayers, and lead them to the altar of God to commemorate the Sacrifice of Christ.

If she has happily a husband that will join her in these holy labours, let her receive and possess such a blessing as the greatest of earthly treasures; but if, as is too often the case, he stands aloof from these important duties, and suffers the cares and troubles of the world more to possess his mind than the one thing needful, let her humbly hope and pray, that in God's good time, it may please Him to touch his heart with His grace, and that the example and effects of religion in his own family may win him over to God's fold.

In many cases, a woman will be called upon to encounter the very cares and troubles which cumbered poor Martha, entertaining guests at her table; and as this seems a species of duty which the customs of society create, and which Scripture in no instance forbids, I would exhort her to perform it without ostentation or vanity, and from the simple and laudable principle of social hospitality, and she will then perform it

with quietness of mind, and without care and trouble.

It is pride, vanity, and frivolity, mixing themselves with every thing we do, that creates our cares and troubles, and injures the one thing needful; it is not quiet attention to business, or the sober enjoyment of blessings. Hospitality is a duty of high authority and remote antiquity: we find the early patriarchs entertaining guests, and the best and most religious men giving dinners and feasts. There are no texts in the Sacred Writings in which they are forbidden, but they are rather recommended; for we are enjoined to "use hospitality without grudging," and to "be not forgetful to entertain strangers." Our blessed Saviour nowhere casts any censure on what were then termed feasts; on the contrary, he gives rules for the humble conduct and proper behaviour of the guests. He himself frequently honoured them with his presence; and the first miracle he performed was to supply a luxury at a wedding dinner. How far the feasts of those days agree with the entertainments of present times, would be worth enquiry, for it might have the happy effect of checking all that constitutes sin in allowed indulgences — ostentation, extravagance, and waste. If these defects could be excluded, even the hospitality of the present day produces much comfort and good-will amongst ourselves, and some benefit to society in general, particularly where the custom exists, as it does in many families that keep a regular table, of dispensing the remnants of the day's dinner to the poor, a custom which fulfils

in a degree our Saviour's injunction, "When thou makest a feast, call in the poor, the maimed, the halt, and the blind."

It is not only the mother and mistress of a family that is to guard against being careful and troubled about many things; it is an evil that will pursue an anxious female into every situation in life; even the unconnected woman, who may reside in the family of a friend, will make subjects of care and trouble, unless she narrowly watch herself. Useful employment, so far from being the cause of it, is its only antidote; for as was before observed, it is trifles, not regular duties, that perplex the mind.

Women that have no paramount claims on their time should be particularly anxious to search out useful employments for themselves. Indeed if they look round on sick and solitary relations and friends, on the poor and distressed, and on the overflowing young families of those they love, they will find their useful employments ready made for them, and may materially diminish the care and trouble of others, without adding to their own; and, what is of far more importance, they will by these means more effectually secure the one thing needful, than by a whole life of indolent retirement, even though it was all spent in devotion. Indeed a woman wofully mistakes means for ends, if she neglects her duty while she is praying for grace to perform it: the grace of God must nevertheless be devoutly prayed for, but she must also anxiously seek every means of bringing it into effect.

Before I quit this subject, I could wish to

point out to females what are those sinful and frivolous objects on which care and trouble should never be bestowed.—The objects of it are sinful, when it rests on the gratification of our own pride and vanity, or self-indulgence, self-interest, and temporary accommodation. And to ascertain the objects of frivolity which waste a woman's time, I would ask her to calculate how many mornings she sacrifices to idle visits, how much thought and care she bestows on dress, how much anxiety on show and decoration, and how many useless and silly books she lounges over, and she will not be at a loss to ascertain what are the trifling objects that frequently cut up the life of a female. Valuable hours, days, weeks, and even months, in which she might store her mind, and benefit her fellow creatures, are spent in the most frivolous employments; perhaps, in some decoration for her person, which if necessary, could be more cheaply purchased, or in some trinket or bauble, which is of no use when completed. Varnished boxes, paper cases, purses, pincushions, in all their whimsical variety, I should lament over, but that the spirit of charity which so happily prevails in the present day, has made these things useful to the poor, in the repositories for their benefit that have been established. Where women can make their vanity or waste of time subservient to any good purpose, though I lament the thing, I rejoice in its effects. Under this idea, the whimsies of dress are certainly beneficial, as so many young women are employed in various departments to supply them: but when women, from their fortune,

inclination, or situation in life, indulge themselves in these vanities, I would recommend to them to lessen the probable bad effects to themselves by studying, in every way, to make them beneficial to others. A woman should make it an invariable rule, not to possess herself of a piece of finery, or a new article of dress, that has not furnished some means of comfort or assistance to the labouring part of her own sex. And on this principle I should prohibit a custom which I have frequently heard mentioned with applause, that of ladies being their own milliners and mantua-makers; for, if women can afford vanity and variety in dress, they can afford to contribute to the support of those who live by furnishing it.

There is a still more reprehensible object of care and trouble in the female department; that part of a woman's education, termed accomplishments, falsely so called, because completeness, which is the proper meaning of the word, bears no affinity to the effect produced.

The rage for this species of female embellishment is quite a modern refinement; for, in the days of our good old grandmothers, a woman's education was considered as complete if she could read intelligibly, and write legibly, her own language. To these were in course added a profound knowledge in household affairs, skill in all the arts of the needle, deep erudition in culinary science, and the valuable stores of information contained in the receipt book. But we must take into the account their different habits of life; the city was not then the mart of female vanity and display; a wo-

man's duties and pleasures were confined to the walls of the old family mansion; and her business centred in superintending domestic concerns, and the arrangement of an overflowing table,

> Groaning with costly piles of food,
> And all most hospitably good.

The useful housewife of former times is now transformed into the modern artist; all young women must equally excel in every thing—music, painting, dancing, &c. &c.; and they must read and write, not simply in plain English, but in all the modern, and even some of the dead languages. Life is too short for every thing that is now considered as necessary in a woman's education; and, amidst such an endless variety of care and trouble, little or no attention can be given to the one thing needful.

I am willing to acknowledge that our ancestors too much excluded mind from their system of education; but I am by no means certain that we gain any thing, even on that score, by the present system. On the contrary, I think the mind of a modern young lady is quite as much neglected as that of the ancient housewife; for she was at least well informed in her own appropriate duties, of which the now existing plan leaves the present race totally ignorant. And there seems to be an uniform requisition of the same attainments in all females; crotchets are beat into heads without ears, pencils put into hands which can hardly be taught to sketch a tree; and labour, money, and time fruitlessly expended, to make artists without

talents, and against inclination. They are expected to acquire knowledge in a foreign language before they are acquainted with their native tongue, and to read the books of other countries when they have neither time nor opportunity to unlock the valuable literary stores of their own. And a still more destructive evil brings up the rear. These acquirements, gained by so much labour, time, and expense, were not intended to be hid under a bushel. When this work of education is what is called finished, the weak misjudging mother brings out her highly accomplished daughter to display her talents to an admiring world, leading her about, in the trappings of fashion, from one scene of dissipation to another, feeding her overflowing vanity with promiscuous flattery, till the praise, pomp, and pageantry of this world shut out all thought of the next.

Far be it from me to under-rate these acquirements, which, if suited to our talents, and used with a pious and sober mind, are amongst the chief blessings of life.

Music, to those whose hearts are moved by "concord of sweet sounds," is a divine and heavenly recreation; indeed, we have reason to believe that it will hereafter form a part of the delights of Paradise. But far superior is the music of the genuine amateur, to that of the laborious proficient. Those who have "music in their souls" will taste and enjoy it inwardly and privately; they will make it the means of sublime devotional feelings, and they will not find it necessary to unite its gratifications with worldly display and public applause.

The pencil, also, is a prolific source of delight and even benefit to society, when true genius guides the hand of the artist. By its fascinating power we perpetuate, to our own eye, the distant beauties of nature, we embody to our senses the interesting events of sacred and profane history, and we preserve the resemblance of those dear to us, and respected in society.

It appears a great error in human judgment to appropriate persons and things to wrong uses. We are formed by the hands of our Creator for different purposes; "some vessels made to honour, some to dishonour," but all made for some use; our talents and powers, therefore, must be as different as the purposes for which we were intended; and so far from being gifted alike, we must be gifted very oppositely.—The painter may never become a musician, nor the musician a painter; and nine-tenths of the world may never have powers or talents for either art; and time will be wasted, and labour lost, in endeavouring to make them what God and nature never intended they should be.

It behoves us, therefore, correctly to ascertain for what purpose we were sent into the world; and to second, as far as possible, the intentions of our Maker, by studiously and attentively performing the work which He has appointed for us.

This we all know, that none of us came into the world to be idle, to waste our time on trifles, to spend it in luxury, dissipation, or self-indulgence, to misapply our talents, or to aim at

acquirements and deeds beyond our capacities and powers.

Life is short, our work is important; let us, therefore, "study to be quiet, and mind our own business;" and let us daily and earnestly pray "that, through God's grace we may so pass through things temporal, that we finally lose not the things eternal."

THE VALUE AND PROPER USE OF TIME.

One of the most important subjects of consideration for persons in general, but for *young* ones more particularly, is a proper estimation of the great and real value of time—of which too many are as profusely prodigal as the spendthrift who dissipates his patrimony with an ignorance of its true worth, and of the various blessings a just appropriation of it might have procured him. Amidst the train of anticipated pleasures which influence the young mind upon emancipation from what it is too apt to consider the *restraints of childhood*, I have frequently with regret perceived the delight arising from the expectation of having their time no longer employed in those regular and necessary occupations which are too often *denominated*, and most improperly also *considered*, as *tasks*. Anxious to avail themselves in its fullest extent of the promised period of imaginary liberty, the transition from occupation to idleness is often as sudden as complete;

and the *task*, or rather what I ought to call *employment*, no longer prescribed, is no longer practised, and indeed too frequently no longer remembered.

The morning, hitherto devoted to the cultivation of the mind, is now given to *visiting* and *visitors;* to the important cares of shopping, or the more important ones of preparation for the evening circle, whether at home or abroad, and in the eager pursuit of pleasure, that *ignus fatuus* which still attracts, and still misleads the most ardent of its followers. The weary footstep still pursuing the phantom, tired in the chase, to which the best, the brightest hours of youth are often given, is thus too frequently disqualified from exploring the path of science and truth, which alone leads to permanent and perpetual enjoyment. The enfeebled frame, the exhausted strength, the morning of languor, the recollections of disappointment, nay, frequently of disgust, arising from satiety, too late bring with them in the vain attempt to return to the quiet gratification of well-filled hours, a conviction that the mind once thrown off its balance by such pursuits, its equilibrium can seldom be regained, and indeed never but with the strongest exertion.

Knowledge has lost its charm, and employment its attraction. "Books are but tedious dullness," excepting those whose light unprofitable pages amuse the eye, without exercising the mind in the TROUBLE of thinking. Weakened thus in all its powers by want of exertion, and sacrificed at the shrine of idleness and dissipation, however rich in natural powers, it

thus becomes enfeebled and enervated; and in time totally destroyed. The richest ore, if it remain unwrought, will ever continue useless; it is industry alone that gives it value and currency.

I am persuaded (and I here speak equally from observation and experience) that the more young people extend their inquiries in the pursuit of knowledge, and their endeavours in the attainment of it, the more they multiply their sources of happiness. Every well occupied hour brings with it a sense of satisfaction which the idle one never yet produced.

The *economy of time* (that *best species of frugality*) is little understood, except by those who have been taught by experience the real worth of every fleeting moment. The nice arrangement and proper appropriation of it, in its scarcely perceptible progress, is a science almost as valuable as any of the seven, and as important to acquire. Give to every hour its apportioned employment, and you will lend to each in its revolution a charm, which neither idleness nor dissipation ever bestowed.

I have already pointed out to you some of the most delightful sources of occupation, in the various relative and connecting duties of your situation; in the gentle offices of Friendship, or the more imperious calls of Charity; every day in its *commencement* brings with it its claims upon you as a wife, a daughter, a sister, a friend, and neighbour. Accustom yourself at its close to a regular examination of your heart and your conduct during its progress, and ask yourself what duty you have, under these sacred

titles, left unperformed, which you ought to have fulfilled, or what fault you have committed which might have been avoided. Be assured this species of self-examination, if undertaken with sincerity, will be attended with the happiest consequences to yourself, and ere you can rest on the first hesitating step of error, lead you back to the path of truth and reason.

Avoid above all things, I earnestly entreat you, a habit of procrastination, as that is, I am firmly persuaded, too frequently the basis not only of many of the *errors*, but also of the greatest *evils* of life: it gradually destroys all our natural strength of character, and by degrees, like the constantly returning wave, imperceptibly effaces every impression which instruction may have traced on the mind, and which your own exertions might not only have preserved, but rendered indelible. Should you ever be tempted to yield the advantages of the *present* day to the uncertain arrival of the morrow, recollect the picture so accurately given of that unrealized phantom, by the Poet, in whose name I here beg to recall it to your memory:—

To-MORROW, didst thou say?
Methought I heard Horatio say—To-morrow.
Go to—"I will not hear of it"—To-morrow!
'T is a sharper who stakes his penury
Against thy plenty—who takes thy ready cash,
And pays thee nought, but wishes, hopes, and promises,
The currency of idiots—injurious bankrupt,
That gulls the easy creditor!—To-morrow!
It is a period nowhere to be found
In all the hoary registers of time,

Unless perchance in the fool's calendar
Wisdom disclaims the word, nor holds society
With those who own it:—No, my Horatio,
'T is Fancy's child, and Folly is its father;
Wrought of such stuff as dreams are; and baseless
As the fantastic visions of the evening.
But soft, my friend, arrest the present moments;
For be assured they all are arrant tell-tales;
And tho' their flight be silent, and their paths trackless
As the wing'd couriers of the air,
They post to Heaven, and there record thy folly.
Because tho' station'd on the important watch,
Thou, like a sleeping, faithless sentinel,
Didst let them pass unnotic'd, unimprov'd—
And know for that thou slumber'dst on the guard,
Thou shalt be made to answer at the bar
For every fugitive; and when thou thus
Shalt stand empleaded at the high tribunal
Of hood-wink'd Justice, who shall tell thy credit?
Then stay the *present* instant, dear Horatio.

It is not only the *entire* but the *proper* appropriation of your time I wish to place under your most important consideration. With that true appreciation of its real value, which presented his name to history in characters that will never be effaced from it, the Roman Emperor Titus, upon recollecting that he had passed one day without performing a good action, exclaimed to those around him—"My friends, I have lost a day."

With the remembrance of this bright and illustrious example strong in your mind, and with a full conviction that time can only be estimated as it is beneficially employed, may you, my young friend, if it should in its silent progress have passed by, unmarked by the

offices of benevolence and kindness, consider like the Roman Emperor, that you have indeed "lost a day," and in the succeeding ones, following the advice of the Poet I have just quoted:—

"Hold the fleet angel fast until he bless thee."

PRUDENT BENEFICENCE.

WITHOUT economy, benevolence can have few disciples. To give what you scarcely know how else to apply, can hardly be called an exercise of that charity "which seeketh not her own." It is by the sacrifice of our own pleasures, or by the limitation of our desires, and accustomed comforts, that we fulfil the two injunctions, of "letting our moderation be known unto all men;" and of "doing to others as we would they should do unto us." BENEFICENCE, like Mercy, "is blessed in him who gives and him who takes," when by exercising the quality, at the expense of a favourite inclination, we prevent our passions from gaining domination over us, and obtain a real conquest over ourselves, by the act which administers succour to the afflicted. The pleasure of giving is never so exquisitely felt, as when by experiencing some privation we can more forcibly contrast the different sensations of enjoyment and want. In proportion as the cravings of self-love are forced into a narrow sphere, the generous feelings of good-will expand. Nor is

the advantage limited to this one point: by thinking less of our own wants and desires, the real evils of life are rendered more supportable. I have seen (and your own recollection, my dear Miss M——, will enable you to identify the instance alluded to) the pangs of an excruciating disease diminished, by the attentions of the sufferer being directed to the wants of the sick villagers; and when food failed to strengthen her own languid frame, and medicine had nothing to offer but the Lethæan draught of SUSPENDED sense, we have both beheld the pallid countenance lighted up by the benevolent intentions of a heart practised in the duty of considering the necessities of its fellow-creatures.

Unless benevolence chance to be the adopted child of affluence, it must acknowledge self-denial and economy for its parents. If it have the Christian grace of charity for its instructor, and the love of God for its motive, it must PREFER, but not AFFECT privacy. It speaks in all the actions of social life, and it brightens the smile of maternal or conjugal affection. As a daughter, it is attentive and dutiful! it is liberal and considerate as a sister. It exercises its heavenly-mindedness in various ways, besides the mere act of giving; and among the valuable endowments, we must reckon the meekness with which it endures the reproach of parsimony, from those who only discern its care to AVOID unnecessary expense, but not its APPROPRIATION of its little hoards. It is not anxious to be known as the first patroness of any new institution; but if the wants of those who have a claim to its assistance, leave any

surplus, it drops its dole unobserved into the treasury of some approved institution. You will observe, I am here speaking of that style of beneficence, which suits a woman of a private station, and a moderate fortune. When rank, however, or affluence, enlarge the sphere of our influence, our efforts to serve our fellow-creatures should take a wider range, and consequently must attract celebrity. It is the consideration that limited powers cannot do much, WELL; and that a LITTLE, well performed, is better than a lame, partial execution of GREAT designs, which makes me recommend to the generality of my sex the regular performance of known virtues, in preference to their eager pursuit of distant theoretical good, which is likely to expose them to the assaults of vanity, or the miseries of disappointment. In the station where Providence has placed us, our exertion is most required, and will be most beneficial.

Contrasted with the character of inborn, and often unobserved, benevolence, let us next exhibit showy liberality, which passes so extremely well in the world. It has been humorously identified, by a person anxiously soliciting to carry the plate at public contributions, as the only way of ESCAPING from subscribing his mite. Great zeal for the indigent is adopted by many as the readiest passport to the tables of the great; where, by a willing sacrifice of time, and a little adroit management, they gain the name of "most worthy creatures." If they have no near relation to reproach them with inattention, I have only to hope that their judg-

ment and integrity are as unquestionable as their zeal is conspicuous; they may then prove safe and expeditious channels, to convey the overflowings of prosperity to the thirsty soil of want. Yet, unless circumstances impose a necessity for so doing, I would on many accounts interdict the intervention of an almoner; and this on more general motives than the misapplications which sometimes occur. The giver should not lose the benefit of that personal acquaintance with sorrow, which strengthens the social ties, corrects the caprices of fastidious self-importance, and turns the narrow aims of individual gratification, into gratitude to that Providence who appoints wealth as the STEWARD and DISPENSER, rather than the CONSUMER of its accumulated bounties. I might also add, how much this benevolent intercourse between the rich and poor, the great and lowly, enlarges the mind, and improves the manners of both parties. When a lady of rank surveys a healthy group of young cottagers, vying with each other for skill and adroitness at their various occupations; watching with anxious glance the hour-glass, which, if early exhausted, upbraids them with having previously loitered, and reminds them of the probability of their dame's inflicting an additional task; she may form some notion of the value of the moments, which she is anxious to waste; or when she sees the care-worn mother dividing the brown loaf in equal portions among her children, whose countenances brighten with the glow of pleasure, as they successively relieve the cravings of hunger, she may learn to compare the

expenses of vanity and benevolence, and to estimate their specific gratifications. But the bed of sickness, especially when attended by its frightful concomitant, penury, will afford her the best lesson to check the repinings of discontent, and all the various pangs of envy, ambition, and pride, which teach the sickly daughters of spleen to quarrel with prosperity. On the side of the indigent, this social intercourse with their superiors would prove the best check to the democratical spirit that is let loose among them. They would find themselves often called upon to observe the attraction of graceful manners, and the advantage of superior information. The narrow, but too general prejudice, which has been excited against the apparently more favoured part of our species, would be abated; and a grateful attachment to friends and benefactors would soon eradicate the idea that wealthy persons are but poor creatures, were it not that they have got the upper hand in this world.

QUALITIES OF A WELL-REGULATED MIND.

I. The cultivation of a habit of steady and continuous attention; or of properly directing the mind to any subject which is before it, so as fully to contemplate its elements and relations. This is necessary for the due exercise of every other mental process, and is the foundation of all improvement of character, both in-

tellectual and moral. We shall afterward have occasion to remark, how often sophistical opinions and various distortions of character may be traced to errors in this first act of the mind, or to a misdirection and want of due regulation of the attention. There is, indeed, every reason to believe, that the diversities in the power of judging, in different individuals, are much less than we are apt to imagine; and that the remarkable differences observed in the act of judging are rather to be ascribed to the manner in which the mind is previously directed to the facts on which the judgment is afterwards to be exercised. It is related of Sir Isaac Newton, that, when he was questioned respecting the mental qualities which formed the peculiarity of his character, he referred it entirely to the power which he had acquired of continuous attention.

II. Nearly connected with the former, and of equal importance, is a careful regulation and control of the succession of our thoughts. This remarkable faculty is very much under the influence of cultivation; and on the power so acquired depends the important habit of regular and connected thinking. It is primarily a voluntary act; and in the exercise of it in different individuals there are the most remarkable differences. In some, the thoughts are allowed to wander at large without any regulation, or are devoted only to frivolous and transient objects; while others habitually exercise over them a stern control, directing them to subjects of real importance, and prosecuting these in a regular and connected manner.

This important habit gains strength by exercise; and nothing, certainly, has a greater influence in giving tone and consistency to the whole character. It may not, indeed, be going too far, to assert, that our condition, in the scale both of moral and intellectual beings, is in a great measure determined by the control which we have acquired over the succession of our thoughts, and by the subjects on which they are habitually exercised.

III. The cultivation of an active, inquiring state of mind, which seeks for information from every source that comes within its reach, whether in reading, conversation, or personal observation. With this state of mental activity ought to be closely connected attention to the authenticity of facts so received; avoiding the two extremes of credulity and scepticism.

IV. The habit of correct association; that is, connecting facts in the mind according to their true relations, and to the manner in which they tend to illustrate each other. This, as we have formerly seen, is one of the principal means of improving the memory; particularly of the kind of memory which is an essential quality of a cultivated mind; namely, that which is founded, not upon incidental connections, but on true and important relations. Nearly allied to this, is the habit of reflection, or of tracing carefully the relations of facts, and the conclusions and principles which arise out of them. It is in this manner, as was formerly mentioned, that the philosophical mind often traces remarkable relations, and deduces important conclusions; while to the common

understanding the facts appear to be very remote or entirely unconnected.

V. A careful selection of the subjects to which the mind ought to be directed. These are, in some respects, different in different persons, according to their situations in life; but there are certain objects of attention which are peculiarly adapted to each individual, and there are some which are equally interesting to all. In regard to the latter, an appropriate degree of attention is the part of every wise man; in regard to the former, a proper selection is the foundation of excellence. One individual may waste his powers in that desultory application of them which leads to an imperfect acquaintance with a variety of subjects; while another allows his life to steal over him in listless inactivity, or application to trifling pursuits. It is equally melancholy to see high powers devoted to unworthy subjects; such as the contests of party on matters involving no important principle, or the subtleties of sophistical controversy. For rising to eminence in any intellectual pursuit, there is not a rule of more essential importance than that of doing one thing at a time; avoiding distracting and desultory occupations; and keeping a leading object habitually before the mind, as one in which it can at all times find an interesting resource when necessary avocations allow the thoughts to recur to it. A subject which is cultivated in this manner, not by regular periods of study merely, but as an habitual object of thought, rises up and expands before the mind in a manner which is altogether astonishing. If along

with this habit there be cultivated the practice of constantly writing such views as arise, we perhaps describe that state of mental discipline by which talents of a very moderate order may be applied in a conspicuous and useful manner to any subject to which they are devoted. Such writing need not be made at first with any great attention to method, but merely put aside for future consideration; and in this manner the different departments of a subject will develope and arrange themselves as they advance, in a manner equally pleasing and wonderful.

VI. A due regulation and proper control of the imagination; that is, restricting its range to objects which harmonize with truth, and are adapted to the real state of things with which the individual is or may be connected. We have seen how much the character is influenced by this exercise of the mind; that it may be turned to purposes of the greatest moment, both in the pursuits of science and in the cultivation of benevolence and virtue; but that, on the other hand, it may be so employed as to debase both the moral and intellectual character.

VII. The cultivation of calm and correct judgment—applicable alike to the formation of opinions and the regulation of conduct. This is founded, as we have seen, upon the habit of directing the attention distinctly and steadily to all the facts and considerations bearing upon a subject; and it consists in contemplating them in their true relations, and assigning to each the degree of importance of which it is worthy. This mental habit tends to guard us against

forming conclusions, either with listless inattention to the views by which we ought to be influenced,—or with attention directed to some of those, while we neglect others of equal or greater importance. It is, therefore, opposed to the influence of prejudice and passion,—to the formation of sophistical opinions—to party spirit,—and to every propensity which leads to the adoption of principles on any other ground than calm and candid examination, guided by sincere desire to discover the truth.

BOOKS.

Books are an inexhaustible fund of ever-varying amusement. They offer means of information to every gradation of mind, from the tyro to the philosopher. They present sources of recreation to every temper, the grave and the gay; to every change of spirits, the melancholy and the mirthful. They are attainable to every rank, and in almost every situation. While the wealthy boasts the splendid library, the peasant, on some dusty shelf, stores his little collection. While the inhabitant of populous cities exults in his extended power of literary gratification, every town, every village has its circulating library, or private book institution; and even the frost-bound Icelander in his lonely hut beguiles the tedious months of

his long winter with his own, or the borrowed volumes of his nearest neighbour; and

"O'er books expends the midnight oil."

The present liberal age seems willing to dispense the amusements and benefits derived from literature to every class of population. Though the propriety of such universal education is a question yet contested by many wise and good men, the preponderating votes seem in favour of popular instruction. There can be little doubt that the perusal of pious and moral compositions must tend to the inculcation of piety and morality; and it must be also admitted, that the knowledge given for such a beneficial purpose, may be perverted to the reading of vicious and misleading productions. But what cannot be perverted by the folly and ungoverned passions of men? and when the question is between a great certain good, and an uncertain evil, we have Dr. Johnson's sanction for pursuing the one though at the risk of the other. He approved of the poor being taught to read. Perhaps if the inquiry was candidly and extensively made, how far the knowledge of reading affected the morals of the lower order of people, the majority of opinions in favour of popular education seem to foretell that the advantage caused by the reading of good books outweighs the evil produced by the perusal of bad ones. That

"Little knowledge is a dangerous thing,"

may be more exemplified than is supposed by the limited information acquired by the poor.

To be raised though but a little above immediate associates induces a certain degree of pride and self-love, which increases in exact proportion as the share of knowledge acquired diminishes. Hence a smattering of information leads to arrogance and sentiments of self-consequence and independence. If this opinion be correct, it does not go to deny the benefits conferred by education, it rather points out the necessity of avoiding superficial initiation, and the importance of connecting the inculcation of humility, of subordination, and a spirit of order and peace, with the rudiments of learning. Though many excellent tracts have been already published for the use of the lower classes, there is still a deficiency of works of this kind, as all who superintend the education of the poor daily experience. A strain of simple reasoning on morals mingling in tales and true histories; the clear and intelligible explication of the trades and occupations of the peasant and artificer; the easy explanation of natural phenomena, and of the objects of nature, that surround the labourer and mechanic, uniting useful information with moral and religious remarks, might be formed by the ingenious into most amusing and beneficial compositions. Some such are certainly much wanted. But to return from this digression.

Whatever the powers of the mind, whatever the tone of the feelings, books can be found furnishing appropriate and acceptable occupation. Does sickness incapacitate from study, or affliction enervate the mind? the lighter effusions of poetry and romance shall charm

away the sense of pain, and disperse the bodings of melancholy. Does a busy life of professional, of mercantile, or political duty, permit only short relaxations from occupation, short intervals for recreation? the higher range of poetical compositions, epics, dramas, and essays, offer refreshing and soothing amusement. Does the awakened curiosity pant for knowledge and information in history, in ethics, in nature? its inquisitiveness may enjoy an extensive circle of gratification. Volumes accumulated on volumes are ready to answer every demand, and gratify the laudable desire. Does a highly gifted mind press forwards to yet abstruser studies, and seek to expatiate on scientific subjects, metaphysics, astronomy, chemistry, the phenomena of nature, philosophy, and the arts? still shall the taste be accommodated, the wish accomplished. Not a year passes without producing fresh speculations to amuse and employ the inquisitive, and meet the demands of the studious; to set at work a new chain of reasoning and experiment, to keep alive the spirit of inquiry and meditation, and give scope of action to the noblest faculties of the noblest minds. Through the medium of books the feeblest intellect may profit by the exertions of the most powerful.

It is highly important to acquire in early youth a taste for reading. Whatever the rank or condition in life, leisure hours will occur in all; books are always at hand, innocently if not profitably, to employ the intervals of business or public amusement. If the mind has not the power of relishing occasional reading,

it must be exposed either to a state of harassing indolence or of temptation to fill up the void with pernicious occupation,—games of chance, and other such mischievous amusements. Nor does the evil stop here: a worse risk is incurred, the risk of rushing into bad society, of mingling with vicious associates.

It seems whimsical to recommend the inculcation of a taste for reading; but it is an acknowledged fact, that from being indulged in early habits of indolence, desultory occupation, and continued bodily activity, some persons never possess the power of sufficiently abstracting the mind to relish a book. Mr. Dugald Stewart notices the benefit conferred by a power of abstraction, in causing a rejection of frivolous and painful ideas, and in concentrating the attention on useful trains of thought, unconfused by passing events, and surrounding interests. Such a power must be possessed, to render reading pleasurable; and as every thing is easiest acquired in childhood, and some things (of which perhaps this is one) cannot be acquired at a later age, we see the importance of accustoming children to resort to books for amusement as well as for instruction, and enable them occasionally to abstract themselves from all other pursuits, and concentrate them on the volume before them.

In the perusal of books let your principal aim be self-improvement. Criticisms on the style, the deficiencies, or the mistakes of the author are worse than useless, they are injurious, for they distract the attention and bewilder the

understanding with idle and discursive comments on words and phrases, instead of fixing them on thoughts and maxims. It is not, however, recommended that every sentiment presented should be received without investigation; on the contrary, you ought often to stop and consider: Is this true? Is this probable? Why is it so? Let the instruction, the matter be well weighed, but let not the terms in which it is offered absorb undue attention; much valuable knowledge may be conveyed in very quaint and inelegant language. On the sense, not on the words, let the thoughts principally dwell.

It was the remark of the enlightened Mrs. Chapone, whose preceptory letters led the way for the innumerable didactic works that have since appeared, that "to read a book only *once* was to read it to little purpose." Curiosity is perhaps the liveliest feeling attending a first perusal; a feeling too eager for novelty, to wait the slower workings of the judgment, a feeling more earnest for amusement than for information, and though giving many a spur to inquiry, seldom soberly awaiting its results:—on a second reading, curiosity is subdued, it no longer urges rapid advancement. Judgment, unembarrassed by expedition, proceeds to examine propositions and accumulate facts, and memory, refreshed and invigorated by a repetition of images, more tenaciously retains them. To have read numerous volumes is little praise, and less service, if their contents have left no impression. It is not the number of books, and the celerity with which they are read, that

constitute knowledge. The rambler, that wanders through forests and over heaths, may as well boast of his botanical knowledge, because in his wanderings his eye glanced on the blossoms that decked his path. He admired their bloom indeed, but what did he learn, from his rapid view, of their structure and their use? One volume of useful matter, clearly understood, and faithfully remembered, will be of more essential service than the half comprehended knowledge, and broken recollections of a hundred learned works.

The knowledge of languages greatly enlarges the circle of pleasures derived from books. No translation can do justice to the original. The truth of this remark must be acknowledged by whoever has compared the one with the other; hence every language acquired may be rated as a new sense for improvement and entertainment. Boys in this respect have greatly the advantage of girls: their early acquaintance with Greek and Latin, gives them the capacity of enjoying a very extended field of literary pleasure. Parents often lament, that their sons lose so much time in gaining some insight into the dead languages; but the time so devoted cannot be called lost, since, besides the habits of attention and reflection induced by these studies (habits the value of which few calculate!) the initiation of the language necessarily leads to an introduction to the works of the best ancient authors. Thus boys in childhood acquire information from the fountain-head, which females in womanhood study deeply to attain

at second-hand. The former are early acquainted with the original works of the greatest historians, poets, and philosophers of antiquity, the latter scarcely ever know them.

French and Italian are generally taught to both sexes, and open for both a rich field of mental recreation. It has been declared that the capability of reading the inimitable Don Quixote of Cervantes in its native Spanish would overpay all the trouble of acquiring that language. The same may be said of many works in the Italian language. Can any translation do justice to the exquisite effusions of Petrarch? and skilfully as Hoole, admirably as Fairfax has translated the Epic of Tasso, can any reader of feeling be insensible to the high superiority of the original? The works of Rousseau defy translation. Perhaps, of all French writers, his compositions would lose most by appearing in any other than their own language. The passages that are touching and delightful in the original, are tame and unattractive in their English garbs. The dramatic writers of France would alone repay the fatigue of studying that language. Moliere and Voltaire are especially delightful to young readers; and there is a strain of tender sentiment in the best French stories which is very bewitching, and which is lost when they are rendered into English.

READING.

I. The world is full of books; but there are multitudes which are so ill written, they were never worth any man's reading: and there are thousands more which may be good in their kind, yet are worth nothing when the month or year, or occasion is past for which they were written. Others may be valuable in themselves for some special purpose, or in some peculiar science; but are not fit to be perused by any but those who are engaged in that particular science or business. To what use is it for a divine or physician, or a tradesman, to read over the huge volumes of reports of judged cases in the law? or for a lawyer to learn Hebrew, and read the Rabbins? It is of vast advantage for improvement of knowledge, and saving time, for a young man to have the most proper books for his reading recommended by a judicious friend.

II. Books of importance of any kind, and especially complete treatises on any subject, should be first read in a more general and cursory manner, to learn a little what the treatise promises, and what you may expect from the writer's manner and skill. And for this end I would advise always, that the preface be read, and a survey taken of the table of contents, if there be one, before the first survey of the book. By this means you will not only be better fitted to give the book the first reading, but you will be much assisted in your second peru-

sal of it, which should be done with greater attention and deliberation, and you will learn with more ease and readiness what the author pretends to teach. In your reading, mark what is new or unknown to you before, and review those chapters, pages, or paragraphs. Unless a reader has an uncommon and most retentive memory, I may venture to affirm, that there is scarce any book or chapter worth reading once, that is not worthy of a second perusal. At least to take a careful review of all the lines or paragraphs which you marked, and make a recollection of the sections which you thought truly valuable.

There is another reason also why I would choose to take a superficial and cursory survey of a book, before I sit down to read it, and dwell upon it with studious attention; and that is, there may be several difficulties in it which we cannot easily understand and conquer at the first reading, for want of a fuller comprehension of the author's whole scheme. And therefore in such treatises, we should not stay till we master every difficulty at the first perusal; for perhaps many of these would appear to be solved when we have proceeded farther in that book, or would vanish of themselves upon a second reading.

What we cannot reach and penetrate at first, may be noted down as matter of after consideration and inquiry, if the pages that follow do not happen to strike a complete light on those which went before.

III. If three or four persons agree to read the same book, and each bring his own remarks

upon it at some set hours appointed for conversation, and they communicate mutually their sentiments on the subject, and debate about it in a friendly manner, this practice will render the reading any author more abundantly beneficial to every one of them.

IV. If several persons engaged in the same study take into their hands distinct treatises on one subject, and appoint a season of communication once a week, they may inform each other in a brief manner concerning the sense, sentiments, and methods of those several authors, and thereby promote each other's improvement, either by recommending the perusal of the same book to their companions, or perhaps by satisfying their inquiries concerning it by conversation, without every one's perusing it.

V. Remember that your business in reading or in conversation, especially on subjects of natural, moral, or divine science, is not merely to know the opinion of the author or speaker, for this is but the mere knowledge of history; but your chief business is to consider whether their opinions are right or no, and to improve your own solid knowledge on that subject by meditation on the themes of their writing or discourse. Deal freely with every author you read, and yield up your assent only to evidence and just reasoning on the subject.

Here I would be understood to speak only of human authors, and not of the sacred and inspired writings. In these our business is only to find out the true sense, and understand the true meaning of the paragraph and page, and

our assent then is bound to follow when we are before satisfied that the writing is divine. Yet I might add also, that even this is sufficient evidence to demand our assent.

But in the compositions of men, remember you are a man as well as they; and it is not their reason but your own that is given to guide you when you arrive at years of discretion, of manly age and judgment.

VI. Let this therefore be your practice, especially after you have gone through one course of any science in your academical studies; if a writer on that subject maintains the same sentiments as you do, yet if he does not explain his ideas or prove the positions well, mark the faults or defects, and endeavour to do it better, either in the margin of your book, or rather in some papers of your own, or at least let it be done in your private meditations. As for instance:

Where the author is obscure, enlighten him: where he is imperfect, supply his deficiencies: where he is too brief and concise, amplify a little, and set his notions in a fairer view: where he is redundant, mark those paragraphs to be retrenched: where he trifles and grows impertinent, abandon those passages or pages: where he argues, observe whether his reasons be conclusive: if the conclusion be true, and yet the argument weak, endeavour to confirm it by better proofs; where he derives or infers any propositions darkly or doubtfully, make the justice of the inference appear, and make further inferences or corollaries, if such occur to your mind: where you suppose he is in a mis-

take, propose your objections and correct his sentiments: what he writes so well as to approve itself of your judgment, both as just and useful, treasure it up in your memory, and count it a part of your intellectual gains.

Note: many of these same directions which I have now given, may be practised with regard to conversation, as well as reading, in order to render it useful in the most extensive and lasting manner.

VII. Other things also of the like nature may be usefully practised with regard to the authors which you read, viz. If the method of a book be irregular, reduce it into form by a little analysis of your own, or by hints in the margin: if those things are heaped together, which should be separated, you may wisely distinguish and divide them: if several things relating to the same subject are scattered up and down separately through the treatise, you may bring them all to one view by references: or if the matter of a book be really valuable and deserving, you may throw it into a better method, reduce it to a more logical scheme, or abridge it into a lesser form: all these practices will have a tendency both to advance your skill in logic and method, to improve your judgment in general, and to give you a fuller survey of that subject in particular. When you have finished the treatise with all your observations upon it, recollect and determine what real improvements you have made by reading that author.

VIII. If a book has no index to it, or good table of contents, it is very useful to make one

as you are reading it: not with that exactness as to include the sense of every page and paragraph, which should be done if you designed to print it; but it is sufficient in your index to take notice only of those parts of the book which are new to you, or which you think well written, and well worthy of your remembrance or review.

Shall I be so free as to assure my younger friends, from my own experience, that these methods of reading will cost some pains in the first years of your study, and especially in the first authors which you peruse in any science, or on any particular subject: but the profit will richly compensate the pains. And in the following years of life, after you have read a few valuable books on any special subject in this manner, it will be very easy to read others of the same kind, because you will not usually find very much new matter in them which you have not already examined.

If the writer be remarkable for any peculiar excellences or defects in his style or manner of writing, make just observations upon this also; and whatsoever ornaments you find there, or whatsoever blemishes occur in the language or manner of the writer, you may make just remarks upon them. And remember that one book read over in this manner, with all this laborious meditation, will tend more to enrich your understanding than the skimming over the surface of twenty authors.

IX. By perusing books in the manner I have described, you will make all your reading subservient not only to the enlargement of your

treasures of knowledge, but also to the improvement of your reasoning powers.

There are many who read with constancy and diligence, and yet make no advances in true knowledge by it. They are delighted with the notions which they read or hear, as they would be with stories that are told; but they do not weigh them in their minds as in a just balance, in order to determine their truth or falsehood; they make no observations upon them, or inferences from them. Perhaps their eye slides over the pages, or the words slide over their ears, and vanish like a rhapsody of evening tales, or the shadows of a cloud flying over a green field in a summer's day.

Or if they review them sufficiently to fix them in their remembrance, it is merely with a design to tell the tale over again, and show what men of learning they are. Thus they dream out their days in a course of reading, without real advantage. As a man may be eating all day, and for want of digestion is never nourished; so these endless readers may cram themselves in vain with intellectual food, and without real improvement of their minds, for want of digesting it by proper reflections.

X. Be diligent therefore in observing these directions. Enter into the sense and arguments of the authors you read; examine all their proofs, and then judge of the truth or falsehood of their opinions; and thereby you shall not only gain a rich increase of your understanding, by those truths which the author teaches, when you see them well supported, but you shall acquire also by degrees a habit of judging justly,

and of reasoning well, in imitation of the good writer whose works you peruse.

This is laborious indeed, and the mind is backward to undergo the fatigue of weighing every argument, and tracing every thing to its original. It is much less labour to take all things upon trust: believing is much easier than arguing. But when Studentio had once persuaded his mind to tie itself down to this method which I have prescribed, he sensibly gained an admirable facility to read, and judge of what he read by his daily practice of it, and the man made large advances in the pursuit of truth; while Plumbinus and Plumeo made less progress in knowledge, though they had read over more folios. Plumeo skimmed over the pages like a swallow over the flowery meads in May. Plumbinus read every line and syllable, but did not give himself the trouble of thinking and judging about them. They both could boast in company of their great reading, for they knew more titles and pages than Studentio, but were far less acquainted with science.

I confess those whose reading is designed only to fit them for much talk, and little knowledge, may content themselves to run over their authors in such a sudden and trifling way; they may devour libraries in this manner, yet be poor reasoners at last; and have no solid wisdom, or true learning. The traveller who walks on fair and softly in a course that points right, and examines every turning before he ventures upon it, will come sooner and safer to his journey's end, than he who runs through

every lane he meets, though he gallops full speed all the day. The man of much reading, and a large retentive memory, but without meditation, may become in the sense of the world a knowing man; and if he converse much with the ancients, he may attain the fame of learning too; but he spends his days afar off from wisdom and true judgment, and possesses very little of the substantial riches of the mind.

XI. Never apply yourselves to read any human author with a determination beforehand either for or against him, or with a settled resolution to believe or disbelieve, to confirm or to oppose, whatsoever he saith; but always read with a design to lay your mind open to truth, and to embrace it wheresoever you find it, as well as to reject every falsehood, though it appear under ever so fair a disguise. How unhappy are those men who seldom take an author into their hands but they have determined before they begin whether they will like or dislike him! They have got some notion of his name, his character, his party, or his principles, by general conversation, or perhaps by some slight view of a few pages; and having all their own opinions adjusted beforehand, they read all that he writes with a prepossession either for or against him. Unhappy those who hunt and purvey for a party, and scrape together, out of every author, all those things, and those only, which favour their own tenets, while they despise and neglect all the rest.

XII. Yet take this caution. I would not be understood here as though I persuaded a person to live without any settled principles at all,

by which to judge of men, and books, and things: or that I would keep a man always doubting about his foundations. The chief things to be observed are these three:

1. That after our most necessary and important principles of science, prudence, and religion, are settled upon good grounds, with regard to our present conduct and our future hopes, we should read with a just freedom of thought all those books which treat of such subjects as may admit of doubt and reasonable dispute. Nor should any of our opinions be so resolved upon, especially in younger years, as never to hear or to bear an opposition to them.

2. When we peruse those authors who defend our own settled sentiments, we should not take all their arguments for just and solid; but we should make a wise distinction between the corn and the chaff, between solid reasoning and the mere superficial colours of it; nor should we implicitly adopt all their lesser opinions because we agree with them in the greater.

3. That when we read those authors which oppose our most certain and established principles, we should be ready to receive any information from them in other points, and not abandon at once every thing they say, though we are well fixed in our opposition to their main point of arguing.

—— **Fas est ab hoste doceri.**—*Virg.*

Seize upon truth where'er 'tis found,
Amongst your friends, amongst your foes
On Christian or on Heathen ground;
The flower 's divine where'er it grows,
Neglect the prickles and assume the rose.

XIII. What I have said hitherto on this subject, relating to books and reading, must be chiefly understood of that sort of books, and those hours of our reading and study, whereby we design to improve the intellectual powers of the mind, with natural, moral, or divine knowledge. As for those treatises which are written to direct, or to enforce and persuade our practice, there is one thing further necessary; and that is, that when our consciences are convinced that these rules of prudence or duty belong to us, and require our conformity to them, we should then call ourselves to account, and inquire seriously whether we have put them in practice or no; we should dwell upon the arguments, and impress the motives and methods of persuasion upon our own hearts, till we feel the force and power of them inclining us to the practice of the things which are there recommended.

If folly or vice be represented in its open colours, or its secret disguises, let us search our hearts, and review our lives, and inquire how far we are criminal; nor should we ever think we have done with the treatise till we feel ourselves in sorrow for our past misconduct, and aspiring after a victory over those vices, or till we find a cure of those follies, begun to be wrought upon our souls.

In all our studies and pursuits of knowledge, let us remember that virtue and vice, sin and holiness, and the conformation of our hearts and lives to the duties of true religion and morality, are things of far more consequence than all the furniture of our understanding, and the

richest treasures of more speculative knowledge; and that because they have a more immediate and effectual influence upon our eternal felicity or eternal sorrow.

XIV. There is yet another sort of books, of which it is proper I should say something, while I am treating on this subject; and these are history, poesy, travels, books of diversion or amusement; among which we may reckon also little common pamphlets, newspapers, or such like: for many of these I confess once reading may be sufficient, where there is a tolerable good memory

Or when several persons are in company, and one reads to the rest such sort of writings, once hearing may be sufficient, provided that every one be so attentive, and so free, as to make their occasional remarks on such lines or sentences, such periods or paragraphs, as in their opinion deserve it. Now all those paragraphs or sentiments deserve a remark, which are new and uncommon, are noble and excellent for the matter of them, are strong and convincing for the argument contained in them, are beautiful and elegant for the language or the manner, or any way worthy of a second rehearsal; and at the request of any of the company, let those paragraphs be read over again.

Such parts also of these writings as may happen to be remarkably stupid or silly, false or mistaken, should become subjects of an occasional criticism made by some of the company; and this may give occasion to the repe-

tition of them, for the confirmation of the censure, for amusement, or diversion.

Still let it be remembered, that where the historical narration is of considerable moment, where the poesy, oratory, &c. shine with some degrees of perfection and glory, a single reading is neither sufficient to satisfy a mind that has a true taste of this sort of writings, nor can we make the fullest and best improvement of them without proper reviews, and that in our retirement as well as in company. Who is there that has any taste for polite writings that would be sufficiently satisfied with hearing the beautiful pages of Steele or Addison, the admirable descriptions of Virgil or Milton, or some of the finest poems of Pope, Young, or Dryden, once read over to them, and then lay them by for ever?

XV. Among these writings of the latter kind we may justly reckon short miscellaneous essays on all manner of subjects; such as the Occasional Papers, the Tatlers, the Spectators, and some other books that have been compiled out of the weekly or daily products of the press, wherein are contained a great number of bright thoughts, ingenious remarks, and admirable observations, which have had a considerable share in furnishing the present age with knowledge and politeness.

I wish every paper among these writings could have been recommended both as innocent and useful. I wish every unseemly idea and wanton expression had been banished from amongst them, and every trifling page had been excluded from the company of the rest when

they had been bound up in volumes: but it is not to be expected, in so imperfect a state, that every page or piece of such mixed public papers should be entirely blameless and laudable. Yet in the main it must be confessed there is so much virtue, prudence, ingenuity, and goodness in them, especially in eight volumes of Spectators, there is such a reverence of things sacred, so many valuable remarks for our conduct in life, that they are not improper to lie in parlours, or summer-houses, or places of usual residence, to entertain our thoughts in any moments of leisure, or vacant hours that occur. There is such a discovery of the follies, iniquities, and fashionable vices of mankind contained in them, that we may learn much of the humours and madnesses of the age and the public world, in our own solitary retirement, without the danger of frequenting vicious company, or receiving the mortal infection.

XVI. Among other books which are proper and requisite, in order to improve our knowledge in general, or our acquaintance with any particular science, it is necessary that we should be furnished with Vocabularies and Dictionaries of several sorts, viz. of common words, idioms, and phrases, in order to explain their sense; of technical words or the terms of art, to show their use in arts and sciences; of names of men, countries, towns, rivers, &c. which are called historical and geographical dictionaries, &c. These are to be consulted and used upon every occasion; and never let an unknown word pass in your reading without seeking

for its sense and meaning in some of these writers.

If such books are not at hand, you must supply the want of them as well as you can, by consulting such as can inform you: and it is useful to note down the matters of doubt and inquiry in some pocket-book, and take the first opportunity to get them resolved, either by persons or books, when we meet with them.

XVII. Be not satisfied with a mere knowledge of the best authors that treat of any subject, instead of acquainting yourselves thoroughly with the subject itself. There is many a young student that is fond of enlarging his knowledge of books, and he contents himself with the notice he has of their title-page, which is the attainment of a bookseller rather than a scholar. Such persons are under a great temptation to practise these two follies. (1.) To heap up a great number of books at a greater expense than most of them can bear, and to furnish their libraries infinitely better than their understanding. And (2.) when they have gotten such rich treasures of knowledge upon their shelves they imagine themselves men of learning, and take a pride in talking of the names of famous authors, and the subjects of which they treat, without any real improvement of their own minds in true science or wisdom. At best their learning reaches no farther than the indexes and table of contents, while they know not how to judge or reason concerning the matters contained in those authors.

And indeed how many volumes of learning soever one possesses, he is still deplorably poor

in his understanding, till he has made those several parts of learning his own property by reading and reasoning, by judging for himself, and remembering what he has read.

THE STUDY OF HISTORY.

It is attempted, in the following observations, to state the chief grounds of the interest acknowledged to belong to the study of history, in the hopes of throwing some light on the cause of the defective ardour with which that study is, notwithstanding, prosecuted amongst us.

One obvious reason of such an interest is found in the various and striking representation which history affords us of human nature. Within the limited range of our personal observation, the character of the human mind, in the many original forms into which it is cast, is one source of interest in our intercourse with our fellow-beings; not in the arrogance of critical and philosophic observers of our species, but from simple human feeling, because we bear in our own bosoms the seeds and principles of that nature which is discovered to us in them; and which, whether it shows itself in strength or in weakness, in its greater or more beautiful qualities, or in its wildest disorder, still draws us by a strong instinctive love towards the manifestations of that living spirit of humanity to which we feel at every moment

our own to be related. But the knowledge we can personally acquire, the intimacy into which we can thus enter with our species, is insufficient and unsatisfactory, because it is restrained within the narrow circle in which we ourselves move and observe. History alone subjects MAN to our knowledge in all conditions and circumstances. States of existence, the most widely separated in nature, are here brought together under our inspection. Circumstances the most dissimilar to those comprehended by our own experience are delineated; and the human spirit in the midst of them, unfolded or perverted as it has been by their agency, or impenetrable as in its stronger character it has shown itself, on one side to their benign, on the other to their noxious influence, is given to our contemplation. This, then, is one claim of history on our interest, that it makes known to us our nature in its fullest extent and capacity,—an interest which addresses itself, in the *first* place, to the feelings merely; but which gives to history, as furnishing authentic matter of the knowledge of human character, an especial title to the regard of the more intellectual mind, either exercising its sagacity in practical acquaintance with men, or enlightening its philosophy by the more extended and profounder speculative study of their nature. For *either* investigation, the delineations which history furnishes of its subject, appear to be absolutely indispensable.

A *second* kind of interest, from a source altogether different, is that which is found in the greater actions of history, from their gran-

deur as objects to our imagination; and from that strong emotion which always takes possession of us while we witness the progress of events, momentous in their consequences to those who have part in them. While these great births of the times that are gone by are called up again before us in living representation, we are affected as at the acting of some mighty drama. The high personages that present themselves,—the proud and dear interests which are in agitation,—the boldness and strength of the passions, which are springs of the action,—and the awful unfolding of events which move on under the constraint of a power, over which those who feel the results have no control,—all have that kind of sublimity to our conception, and of pathetic interest to our hearts, which we are accustomed to find on the tragic stage; and if with less trepidation of passion, yet with far deeper and more solemn power from their reality. Here, as in looking on that fictitious and fabled action, we are shaken with expectation and sympathy. Strong conception, transforming our mind to the likeness of those who are partakers in what is done, we feel *their* uncertainty, and are able to look forward with hope and fear, as under a suspended fate, to the long-decided issues of which we too have long known the decision. Spectators, not participating in the transaction by any personal interest, we are yet engaged in it by our imagination, by our capacity of being moved with ideal passions, and touched with the warmest affection for men with whom we are utterly unconnected, with the liveliest con-

cern in what befals them:—Love, pity, admiration, joy, anger, and resentful hate, mixing their emotion in our bosoms, as if we ourselves were struggling and at hazard in the doubtful fortunes that shift before our eyes, and were bound in ties of strong relation to those who do but show themselves to us for a moment, and disappear.

Another species of interest which may be marked as belonging more or less to all historical narrative, is that which discovers itself in its strongest and most peculiar character with respect to national history. The regards of the human being attach themselves with peculiar fondness to the race of which he himself is sprung. Their fortunes—their virtues touch him, not merely by the perpetuated benefits which may flow down from them upon himself, but on their own account, by the union he feels with them in the tie of kindred, exulting in their glory, and acknowledging a participation by affection in their prosperous successes and in their misfortunes. Even unimportant incidents, which relate to ancestry and kindred, have a seeming importance; perhaps because they impart something of life and reality to a connexion felt otherwise as too undefined, and offer visible forms on which that indeterminate affection may fix itself, which, awake and alive in the human breast, seeks indulgence and gratification. Many of the recollections of national history owe their value to such feelings merely. In the same manner, the bare enumeration of reigns, names, and dates of events, are a part of history which all nations

have been solicitous to preserve, not so much from any more thoughtful and intelligent interest which might be connected with them, but simply as in these there was preserved a MEMORY of the past; and the voluntary relinquishment of that memory, barren and uninstructive as it might be, was understood by them as the willing consignment to oblivion and annihilation of a fame of which they were the proper depositaries and guardians; as if, while some relics of old renown survived on the tongues and in the minds of men, the past national existence were in some sort prolonged; and to surrender it to forgetfulness were to destroy those poor remains of great departed life which time and morality had spared. This feeling, quick and strong in human bosoms in certain simpler states of society, seems to be the principle in our nature which gave origin to history. When the subjects of remembrance are such as draw to themselves eager and generous affections, so that proud or glowing emotions may blend with national recollections, this reverence for preceding times assumes a loftier character. But the strong, original, elementary feeling, out of which history arose, is not this nobler pride and more impassioned love, but the simple zeal for the preservation of the past, as if to lose it were to part with something out of actual existence, and to incur a dereliction of duties involved in the relationship of blood. But this zeal of which we are made capable for the memory of the race from which our being is drawn, is not necessarily confined to that section of mankind in which

we chance to be numbered. It extends itself, as our thought and our heart enlarges, to the whole of the vast kindred of human beings. *Here* is our family, and *this* the race of which we are sprung; and we are able to feel, with respect to the events of the history of entire humankind, that singular interest which is drawn from the relation in which we stand to men, as being of their blood. We can feel ourselves partakers, under the bond of consanguinity, in their personal interests, and standing as the natural guardians of their fame. There is not a people of all those into which mankind has divided, which does not seem by this right of kindred to have a title to our knowledge and remembrance; nor do we ever explore the wreck of antiquity without feeling on this ground a regret for the ravages which time has made in the memory of nations.

The relation in which the human being feels himself to stand to those who have preceded him, is, on another ground, the source of a lively personal interest: inasmuch as from the whole of the past he feels a derivation of influence and power upon himself. His individual state of existence is the complex result, almost it might be said, of all former events of the world. The enjoyments which life spreads around him, all the powers that are offered to his hand, are effects gathered from long-preceding times; and, little as this is suggested to our thoughts while we feel and use the wealth of our life, it is not possible for us to open the pages of history without being reminded in the strongest manner of this connexion between

the present and the past. We see events proceeding which move and shake whole nations, and are at once aware that their still-continuing result is one of the many elements which concur to make up our manifold existence. What wide, fearful, and tempestuous migrations have prepared the cradle of our birth, and singled out for us the spot of the earth on which we first drew breath!—Ask how the language was framed which we speak?—By invasion, and revolution, and the subjugation of nations. Let us trace up to their origin rights, of which the enjoyment is familiar and necessary to us as our hourly breath; and through what scenes are we led!—Scaffolds streaming with blood in one age,—warlike chiefs confederated in rebellion in another,—and, in former times, which remote darkness shuts up, bold, haughty tribes, treading earth and sea in the pride of their fearless power, must all conjoin to explain why each of us walks free on his native soil. Science, letters, manners,—none of them are understood while we look upon them merely as they are. Follow them back into time,—see nations disturbed with their production,—and we know something of the relation in which the human species stands to the blessings which it enjoys. It was said, not too boldly, that those who fought at Marathon, Thermopylæ, and Salamis, bled in defence of the civilization of modern Europe. One might say, that the feeling which in this manner connects us with the past, is that of even a selfish interest; since the want of it in any man would imply an inadequate sense of the good which he enjoyed. What must we

think of a well-born and well-educated inhabitant of a country like our own, to whom the history of liberty, of religious emancipation, of knowledge, literature, and social refinement, has nothing personally affecting or interesting?

To minds of higher contemplation, there is an attraction of another sort in the past story of mankind. The great course of that history, with its slow changes and mighty revolutions, shows, to the philosophic observer of nature, her proudest offspring, a being endowed with faculties of the noblest order,—going forth on his eventful destiny to subdue a world,—advancing himself by efforts infinitely varied and incredible,—struggling to accomplish his high allotment,—inventing arts,—fixing laws,—founding empires. From earliest to latest time he watches and follows his progress in this astonishing career. To the moral contemplator of the universe, the same story shows a being endowed for virtue or for crime:—in the various development of his powers,—in his ever-changing course,—in his most daring and gigantic achievements,—carrying with him throughout the impress of his moral nature. In all the troubled motion and confounding vicissitudes of the world,—in the pomp of its dazzling triumphs,—in the consternation of its fierce reverses,—this essential and characteristic constitution of the human soul—its moral being—is never hid from the eye of wise observation, for it is interwoven with all his fortunes. Great states rise up by power in the mind itself of a people, decaying as that mind decays. In prosperous—in adverse estate,—this moral essence

shows itself as the paramount agent of good and ill,—either raising up or consoling,—either casting down or punishing in the midst of prosperity,—him who is never weak while this spirit is maintained,—never strong when it is violated. What can be more suited to the speculations of the highest philosophy than to follow the unfolding of the destinies of the world by the agencies of causes which lie buried in the human soul? What can more solemnly affect the moral heart than to see man, a creature of good and evil, strong in his virtue, though wicked power smite him from the earth, weak and miserable in his guilt, while he sits upon its throne.

In strong principles then of our nature are laid the grounds of our interest in the records of human history. If, in ourselves, we find no experience of such an interest, we have reason to argue, either that these principles have not, in our minds, attained their due strength, or that, from some cause, those records have never been presented to us in the manner suited to affect those feelings. Something may perhaps be ascribed to our own fault, and something to that of our writers. It may be doubted if the memory of the past can ever have its full interest, except to those who read with something of a productive imagination, and a mind either stored from ample observation of human nature, or rich, at least, in the capacity of feelings that must be supplied to animate the actions which are read; for the facts that are told have not their own passion expressed,—they were results of passion. But *that* to understand them, the

mind must now reproduce to itself, vivifying by imparted emotion the simple narrative of the historian. But it must also be acknowledged, that many, perhaps the greater part of historical writers, have assisted to divest this part of literature of its natural attraction. They have not written under the force of those simple, great, primary feelings, which give their proper and strong interest to related events, — they have written as partisans, as philosophers, as rhetoricians;—few with great and manly feeling, desiring simply to present a faithful record of what men have done and suffered, and of what they have been. The mere truth of high events, the story of men's actions, and the recital of their words, is all that is necessary to engage us; *then* we can find our own interest. We wish only to have its object set before us. If this is not done, no genius of speculation or of eloquence can compensate to us the essential defect of composition; and the splendour of the fairest passage of historic writing is without value, in comparison with the simplest fragment of reality which it preserves.

THE READING OF FICTION.

Much has been said and written, pro and con, about the good or evil tendency of novels: and the most they appear to have gained by these discussions of their merits, is the being tolerated as necessary evils, or the faint praise of being possibly productive of good. But as

novels will be read as long as they continue to be amusing, we have endeavoured to find some arguments in their favour, and as their friend, will take the liberty of throwing out a few hints for the consideration, not only of those who read and those who write them, but also of those who deprecate their influence, and can see no merit in anything not invested with the solemnity of plain matter of fact, or the pomp of dry disquisition.

The truth of the proposition, "History is philosophy teaching by example," has been denied; but, we think, with little appearance of reason. What is philosophy, and what is history? The first is the science which teaches us how to regulate our conduct, and how to discipline our minds, in order to enjoy the greatest possible degree of temporal happiness. The second portrays the lives of other men, exhibits their temptations, their yielding weakness or their bold resistance, and teaches us to avoid their errors, or to imitate their virtues; and thus, by means of the reflections it suggests, fixes indelibly upon the mind those principles of philosophy, of the truth and advantages of which mere written reasoning would never perhaps have convinced us. For what is all our reasoning worth, unless there are examples to which we can appeal to test its correctness! And where can we find examples, of the consequences of which we can accurately judge, at the same time that we are inspecting them, if not in history? Not in the world around us; for the judgments of very few on what is passing there, will be found to

be impartial or correct. Not in reviewing the characters and actions of distinguished individuals of our own, or even of the preceding age; for exaggeration and detraction will not suffer us to see them as they are. It is to history, then, that we must apply—to those relations of actions and events, and their consequences, which time and frequent discussion have stamped with the impress of truth.

Although we have here contended for, and firmly believe, the correctness of the proposition above quoted, yet we are far from believing that history supplies all the examples that are wanting. To the embryo statesman and warrior, it perhaps affords all that are necessary; but those who are, and intend to remain, contented with a humbler station, need subjects for their reflection of a less pretending, but, to them, equally important nature. The historian has selected the strongest lights and shades of human character for the admiration or detestation of his readers. The conductors of enterprises, whose success or failure involved the interests of a world—the tyrants, who, lost to all feelings of humanity, have triumphed and rioted in the blood of thousands for a while, in order that their downfalls might present a more remarkable contrast—the philanthropists, who, incited by the desire of effecting some great universal good, have had no leisure to aid in the cultivation and dissemination of the more private and less ostentatious virtues—are those on whose biographies he delights to expatiate as pregnant with instruction for all who desire to be like them. The adventures and conduct

of the legitimate monarch or the ambitious usurper—of the warrior, nobly sacrificing his life for the benefit or glory of his country, or seeking his own aggrandizement under the mask of patriotism—of the minister of state, exhausting the energies of a gigantic and upright mind in devising plans for the lasting benefit of his fellow-citizens, or basely waiting for an opportunity to win the price of treachery—have filled his pages; while he has left unrecorded the simple, but interesting and instructive incidents, which are hourly occurring in the walks of private life.

From whom, then, are we "every-day people" to learn? Are we to draw a moral from the lives of those whom the historian has been contented with describing, and apply it to our own situations and circumstances? Are we not to seek for the honourable office of mayor of this goodly city, because Dionysius, Nero, and others, became intoxicated with power, and abused the privilege of being great? Are we not to become generals, colonels, or even captains, because Alexander and Napoleon subdued, one the whole, and the other the half of the world? Or, to be more sedate, if not more serious, are not the narratives of those who have moved in a humbler sphere capable of affording us the examples which are necessary to excite and direct our emulation, or to teach us how we may avoid the rocks on which better ships have split? Are there not those to be found in many domestic circles, who have resisted temptation, and held on to their integrity better than he who "thrice refused a

kingly crown?' Are there not those to be found there, who have been the fountains from which have flowed never-failing streams of benevolence and social love? And are there not, alas! those to be found there who have broken every law, human and divine, whose consequent anguish and remorse are more powerful to deter from the perpetration of like enormities than all the reverses and bloody deaths of ambitious tyrants? But who shall dare to lift the veil, and reveal to the world the virtues of the private benefactor—or wound the feelings of the innocent, by exposing the crimes of a reckless and dissolute relative? He who would do either, would deserve and receive the execrations of all capable of appreciating the excellence of goodness, or the holiness of family affection.

How then are we to be benefited by the examples of uprightness or depravity to be found in private life? Are they to be lost to us for want of a chronicler, or because we fear to violate the sanctity of the domestic circle? No! the novelist must be their chronicler, and he can perform the duty without betraying confidence or making the good ashamed. It is his province, aided by his free imagination and prolific pen, to portray scenes and characters that may have existed, and to form, from the remarkable incidents in various lives, an individual character which cannot be ascribed to any, because it resembles no single one; but, like the Venus of the sculptor, unites the graces of many: or to select from the mass of human depravity such details as may suit his

purpose, and describe them as the acts of a personage of his own creation. It is also his province to exhibit the simple elegancies of retired life—to show how, when removed from the toil and turmoil of the world, and placed beyond the real wants and restless desires which erase one-half of it, the heart has leisure to expand, and finds its highest enjoyments in the exercise of its best affections; or, on the other hand, to delineate the scheming man of the world, crushing those feelings in himself and in all around him, and sealing the unhappiness of his daughters and degrading his sons, for the lucre of place or power. It is also his province to display the virtues and the vices of those whose portion is poverty—to depict the steadfast uprightness and uncompromising integrity of the poor, uneducated, but conscientious family—their trials, afflictions, and triumphs; and to contrast them with those in their own station, who, acknowledging no law but their own unrestrained passions, have committed crime upon crime, until they met a fearful end.

In short, it is his to show, that vice, in its absolute and inevitable deprivation of those enjoyments which virtue alone can confer, is its own punishment: thus teaching us to be contented with competence, and those domestic sources of happiness the Creator has bestowed upon all, and not to barter for wealth-bought honours—or for the world's applause, which gladdens but for a moment and remains not with us, that which is our own, and which none but He who gave can take away.

Such is the novelist's privilege as well as province, and so long as he exceeds not the bounds of possibility, it is no matter whether the characteristics he ascribes to his imaginary creations, have been copied from one or a thousand individuals: the picture presented to our view is equally instructive. If he has represented a degree of perfection, which our inspection of human nature has never revealed to us, we certainly should not, therefore, relax in our endeavours to approach it. If he has exhibited an aggregate of depravity, that exceeds anything it has ever been our lot to meet, vice is not thereby made more inviting. And if he has occasionally omitted to deal out "poetical justice" to all; but has chosen rather to picture the loveliness of repentance, and to consider its tears and groans of anguish worthy of a temporal reward, let us not blame him; but remember that repentance, when sincere, is the worst of punishments.

Shall we add that in describing his province, we have also described his duty? We fear that by so doing, we might be accused of an assumption of the authority of the established critic. But this we may safely add, that the novelist, who disregarding the opportunity afforded him to convey instruction to his readers, has contented himself with catering for their amusement, and merely described extraordinary characters and events for the gratification of a vitiated taste, should be classed with the historian, who, biassed by a political prejudice, or from a base subservience to those in power, has compiled a tissue of misrepresentations. The

productions of both are not more calculated to benefit mankind, than a half-penny pamphlet detailing the last horrid murder and awful execution.

THE SCIENCES.

WHATEVER the hands can do, has been designated an art; whatever the mind can conceive or calculate, a science. Under this last division are classed all the abstruser studies, Astronomy, Botany, Geology, Natural History, Metaphysics, Mathematics, History. To investigate these with philosophical precision, and comprehend their mysteries, is only the privilege of the highest order of intellect, and demands a considerable extent of previous knowledge, and perhaps a strong bias of taste. The thorough acquaintance with any one science may profoundly and pleasurably occupy the wisest head, and most persevering attention, during a long life. The learned and inquisitive may select any one most adapted to their talents and opportunities, and pursuing it through the delightful course of experiment and discovery, be assured of having opened a mine of intellectual wealth, whose riches can never be exhausted, and whose novelties never calculated:—that by such a judicious selection, they not only ensure to themselves a gratifying occupation, but one that may equally tend to the advancement of their character and their

fortune, and perhaps too, essentially conduce to the comforts, the luxuries, and the convenience of their fellow-creatures. But whilst looking up with a sentiment of veneration to the philosopher and scientific student, let not envy, or despair of tasting intellectual pleasures, taint the bosom of the less informed or more humbly endowed. Though the abstruser secrets of nature are hidden from their comprehension, her simpler operations are disclosed to their notice, and many of her most beautiful phenomena intelligible to even the most limited capacities. So wide indeed is the field for mental gratification, that every order of mind may discover enough to recreate the leisure of the most protracted existence. However unacquainted with systems, analyses, and technical terms, the spectator of nature may mark many of her wonders, feel her beauties, and revel in her delights. Very casual observation suffices to unfold the exquisite skill displayed in the adaptation of the several parts of a flower or an animal; and though their use may not always be known, nor the principle upon which they act traced, yet their delicacy, their grace, their vigour, may be always admired. Thus, without the aid of science, the careful observer may open for himself a secure though humble path to knowledge and delight.

ASTRONOMY.

Highest in the scale of philosophy ranks the science of astronomy. In the early ages of the world, the observation of the phenomena of the heavens was so mingled with superstition and fable, that it better deserved the denomination of Astrology. Utterly ignorant as men then were of the laws of nature, the motions of the several parts of the solar system, the beautiful laws of every celestial revolution, every phenomenon, now simply explained, and regularly anticipated, were in those darker times considered as so many interpositions of the Deity, or rather of the deities.

The blue, expansive, illimitable ether was then deemed a bounded azure arch, in which the sun and stars were fixed, as lights to gladden and warm this earth, the supposed centre of creation, and the sole object of celestial protection and regard. This immense arch, with all its inlaid glittering orbs, was supposed to revolve about this world (then deemed a wide extended plain) once in every twenty-four hours, to produce the alternations of day and night. Unacquainted with the planetary system, of superior and inferior orbits, an eclipse, instead of being expected as a natural consequence of intervening shadows, was deemed an unnatural movement in the heavens, a peculiar and portentous omen sent to foretell public or private disaster. Those acquainted with the truth used their knowledge only as an instru-

ment of power over the alarmed minds of the ignorant populace; whilst those who possessed rank, but not wisdom, above their fellows, often ingeniously contrived to make any unwonted appearance in the heavens subservient to their schemes. Plutarch mentions many instances of this kind; among others that of Dion, who instigated Miltos, the soothsayer, to give a favourable interpretation of an eclipse of the moon, which took place on the evening of the day on which he had made a magnificent sacrifice to Apollo, prior to his enterprise against Dionysius, the tyrant of Syracuse, though he himself well knew the true cause of the phenomenon. When Pericles was about to sail with a large armament, an eclipse of the sun caused much consternation, and the pilot looking greatly perplexed, Pericles threw his cloak over his eyes, and asked him, "If he found any thing terrible in that?" The man replying in the negative, "where is the difference between this and the other, except that something bigger than my cloak causes the eclipse?" demanded the sagacious Athenian.

The advances of knowledge were slow and gradual, as twilight stealing on the darkness of night; and many were the intervening shades, and long the progressive dimness, before, bursting forth like the sun on nature,—"Newton appeared and all was light."

Pythagoras, the Greek philosopher, (580 B. C.) is said to have discovered the system of the world now received. He was a disciple of Thales, one of the seven wise men of Greece, and gained his astronomical knowledge from

the Chaldeans and Egyptians. After his death, the system he had promulgated very unaccountably sunk into obscurity. Ptolemy, the Egyptian, nearly 400 years afterwards, revived the study, though upon different principles. As the sciences began to decline in the East, they revived in the West, and astronomy, transplanted from Asia and Africa, flourished in Europe.

The successive labours of Roger Bacon, an Englishman; (1284) Copernicus, a Prussian; Tycho Brahe, a Norwegian; Kepler, a German; Galileo, an Italian; Descartes, a Frenchman; Sir Isaac Newton, Herschell and La Place, have gradually discovered and explained the several phenomena of the heavens, and established the solar system upon principles believed to be accurate. How this system is connected with the greater system of the universe is among the yet unexplored wonders of the celestial spheres.

The hypothesis lately thrown out by Dr. Herschell, vast and magnificent as it is, opens a noble subject for speculation. This great living astronomer supposes the broad silvery belt, observable in the heavens on a clear night, and till now considered as produced by a conjunction of innumerable small stars, to be, in fact, the matter of which those shining orbs are formed, and from whence they are ejected to become suns to new systems, or planets to those already revolving.

In perusing the list of the most eminent philosophers who, within the last six hundred years, have assisted in these momentous disco-

veries, it seems as if every age and every nation had in its turn contributed a share of intellect; that the torch of genius had never been extinct, but had continued blazing in one or other of the countries of Europe; and that the whole united focus of minds and years pours on the present era a blaze of unprecedented light. So great, indeed, is the knowledge now possessed in this sublime science, that a long life is necessary to understand all its discovered secrets. But can the longest life suffice to admire the beauty, the skill, the beneficence displayed in the glorious and perfect whole!

Of all the abstruse studies which the human mind is permitted to investigate; of all the speculations in which it is capable of indulging; none can possess so pre-eminent a power of arousing its noblest faculties. To think upon the illimitable ether, the sun and planets of our own system, is an effort only within the scope of the most expanded intellect. But when, beyond this, the thought wanders to the suns of other worlds, to space without bounds, and to varieties of existence without limit; the mind is lost in the vastness of its conceptions; and to wonder, to tremble, and to adore, is all its feeble and overstretched faculties can attain.

How overwhelming is the single idea, that there are stars at such an immeasurable distance, that their light, though travelling with unspeakable velocity for many thousand years, has not yet reached us!

But though overwhelming, how awakening, how elevating, are even these imperfect conceptions! How beneficial to the mind; how

improving to the heart! Absorbed in such contemplations, the transient cares, the fugitive splendour, the frail existence of this world, fade into their just insignificance. Whilst the mind is exerting its best powers in striving to comprehend the least of the many wonders that strike the upturned eye, the heart is filled with too many sublime emotions, to be readily engrossed with mean and grovelling feelings. Purified and ennobled by such meditation, the spirit returns to the duties and business of life, better appreciating its true worth. Feeling his own insignificance, as an atom in creation, man, whilst elevated in his thought, is humbled in his pretensions, and imbibes a more diffusive spirit of benevolence and general good-will: he learns to think less of himself, and more of his fellow-creatures; and, above all other advantages, he feels his awe, his reverence, his gratitude, unspeakably raised towards that incomprehensible Power which has performed myriads of wonders, the least of which he vainly strives to unravel.

Sir Isaac Newton, than whom none ever more diligently, more intelligently scrutinized the secrets of nature, especially the wonders of the celestial spheres—"Sir Isaac Newton observed so much similitude in the parts of the universe, that he could not doubt that the whole was governed by a Supreme Being, to whom the original frame of nature is owing, *which is evidently* the effect of choice and design; and as it is impossible to conceive a beginning of time and space, the Deity must be immense and eternal."

To watch the sun majestically rising, or slowly sinking, change "garish day" to dusky twilight; to gaze upon the moon "riding in the highest heaven;" to mark the brilliance of the morning and evening planet, and the innumerable fixed stars that twinkle in the dark-blue firmament; to admire the rich but fleeting colours of the arching rainbow, or view the hazy light of the far distant comet—sights lovely and animating as these, though daily and hourly presented, can never be seen without pleasing sensations—can never be contemplated without inspiring grateful and sublime emotion. But when beyond a casual glance, beyond a brief contemplation, they are more deeply considered, and the learning and acuteness of a Newton are called in to elucidate the several powers and properties, causes and revolutions, of the various phenomena beheld, how is each previous feeling of delight enhanced! how wide and interminable a mine of mental enjoyment is opened! how does every accession of knowledge bring accession of gratification! The eye cannot open, but some celestial beauty, or wonder, courts its delighted gaze; the eye cannot shut, but some pleasing object for meditation fills the busy mind. The pervading illuminating power of light may fix and please the sight; the rapidity of its motion, and the directness of its beam, may offer matter for pleasing speculation to the thought. Thus the most common and accessible parts of creation are sources of never-ending amusement and reflection! Can, then, any but the idiot talk of the dulness of life, complain of the want of amuse-

ment, or lament the deficiency of the means of mental improvement, and mental gratification?

BOTANY.

Turning our view from heaven to earth, innumerable objects of inquiry attract our attention; with this advantage too, that, in almost every case, they are accessible and comprehensible to any order of intellect, in all seasons, all places, and by all ranks and all ages. The science of botany courts us by a thousand charms; and the facility of prosecuting it is not the least of its advantages. Though the usefulness of this delightful study has by some been questioned, its innocence and amusing power are granted by all. Those who doubt the benefits it confers, do not justly appreciate the labours of the botanist. What are they? Not only to discover plants, and, by a close knowledge of their structure, to arrange and systematically class them; but can such an examination be made, without unveiling their properties, as well as their conformation?—Even accident must assist to enlarge the acquaintance with the juices, the fruits, and the other parts and qualities of vegetables. Thus the sap, fortuitously pressed on the finger of the botanical collector, may, by its acrid, gummy, or sweet property, awaken his mind to some use to which it may beneficially be directed. The similarity of structure, growth,

and other qualities, in plants newly discovered, with those long known, may impart the conviction of their salubrious or noxious properties; and thus many edibles be added to the list of wholesome and grateful nourishment, and many poisonous herbs weeded from the haunts of society. The herculean labour of classification is not also without its utility. It is only when knowledge is reduced to some form, arranged into some system, that it becomes extensively useful: without order, it is but a confused mass, equally incapable of being imparted, or of being acquired. Simplified into gradations, and divided into clear portions, it becomes facile of attainment and diffusion; and assisted by rules, the philosopher can teach, and the disciple can understand. Thus, when the luminous mind of Linné perfected his simple, yet beautiful system, he not only opened an easier path to pleasure, but also to knowledge, and to beneficial study.

At the first view of the subject, the arrangement of the apparently endless vegetable tribes, with their several species and varieties, into distinct classes and orders, seems an effort beyond human industry and human genius; yet, many centuries before the Christian era, we find some attempts were made to form a history of plants. Pliny, the elder, who was born soon after our Saviour, completed an account of more than a thousand; and though at his death this science languished, yet, after a lapse of some centuries, it revived, and was occasionally pursued with considerable vigour. Some time about the fifteenth century it is supposed the

first attempt at forming a regular system was conceived. Many such were successively planned and adopted; but it was left for the inhabitant of a region apparently most unfriendly to botanical researches, to perfect this interesting labour.

Charles Linné, or Linnæus, a native of Sweden, in the beginning of the eighteenth century produced a new era in the history of botany. Although the efforts of his predecessors, especially of Tournefort,* had thrown great light upon the subject, and facilitated its prosecution; yet, among the many arrangements proposed, not one had acquired currency, and been established as authority. With that piercing glance —that powerful grasp of mind, peculiar to genius—Linnæus, rejecting every former scheme as artificial and intricate, looked at once into Nature, and drew from herself the materials of his simple and beautiful system. The casual observer, charmed, yet bewildered, by the luxuriant profusion and variety of plants that attract his attention from every side, and with difficulty remembering the names of a very few of the vegetable products that enliven his rambles, would, in such moments, under such feelings, deem it a work beyond the skill and diligence of man, to arrange these innumerable objects under any number of divisions, or regulate them by any distinctive peculiarities. What, then, must be his surprise, when he

* Who died just about the time that Linnæus was born. His real name was Joseph Pitton; but he was commonly called by the name of his estate of Tournefort. He was a native of Aix, in Provence.

learns, that the whole vegetable world has been included under twenty-four classes; and every class distinguished by peculiarities of structure, evident and decisive.

These twenty-four classes are principally specified by the number of stamens, or long filaments, seen in the centre of every flower, and their station on the receptacle. These are again divided into orders, denoted by the number of pistils, or the centre threads, subdivided into species, and last into varieties of those species. The Cryptogamia class alone, including the mosses, sea-weeds, and furze, are distinguished by other rules, their fructification not admitting the arrangement observed in *every* other.

Vegetables are denominated organized bodies, because they are considered as possessing a vital principle. They live and die: when one part is destroyed, they have the power of reproduction. They are sensible to touch, as may be readily seen in the sensitive plant, the barberry, the catchfly, and others. They are sustained by nourishment, which, derived from the earth, rises upwards from the roots to every part. Air is necessary to their existence, and light essential to their vigour and colour. Naturalists have, therefore, fancifully compared them, in all their functions, to animals; and joining in one chain the great circle of nature, have made the sea-anemone, or animal flower, the link that connects the vegetable with the animal world.

This charming science leads to innumerable agreeable emotions;—it unfolds beauty and

skill in objects, disregarded as worthless by casual observers; and renders the most minute and common vegetables, sources of pleasurable study. In the lowliest, or most ungraceful plant, (if any can be deemed ungraceful,) somewhat in the structure, tint, or growth, may be disclosed, to raise a sense of delighted surprise —of animated admiration. In every ramble, on every soil, the botanist meets something to repay the labour of research, and reward curiosity. Even in winter, many vegetable wonders court his notice; and the large family of evergreens, while they enliven the landscape, and shelter the rambler, offer to his eye variety of beauty, of skilful construction:—or should disease, infirmity, or age, deny the healthful stroll, the botanist over his herbarium, accumulated in younger and more vigorous days, and with the works of science in his hand, can still expatiate on the charming theme, live over again the hours, when his dried specimens, freshly blooming, courted to be culled; and wander to distant regions in mental flight. He may reflect, with wonder, upon the enormous baobab of Senegal, whose ponderous trunk often measures eighty feet in circumference; or the rice-plant, annually yielding its numerous crops in the populous regions of Asia.

There is no plant, however minute and unlovely, but is perfect in all its parts; has its peculiar uses; and, on close observation, will be found replete with curious and beautiful disposition. The very nettle which stings the hand which gathers it, will overpay the momentary uneasiness, by displaying, beneath a

magnifying glass, the protruding vessels that eject the irritating fluid. The contrivance with which nature guards the fertilizing principle can only be surpassed by the variety of modes in which it is exhibited. The grassy turf, which clothes so large a portion of the earth, offering in its blades such invaluable food to quadrupeds, and in its tiny seeds such welcome nourishment to the class of smaller birds, is guarded with vigilance proportioned to its worth. The constant demand made upon its growth, prevents sufficient seed from arriving at maturity; and, being always required, no time could be allowed for the process of culture. Though it can be readily propagated by seed, another mode is adopted for its reproduction. As the blades and stalks are cropped, the sap destined for their growth causes the roots to push out more numerous and vigorous fibres, which spreading around, continually protrude fresh shoots to supply the waste.

The property of vegetable matter, to corrupt, and form for its successors vegetable mould, is beautifully illustrated in the class of mosses. Philosophers readily explain this phenomenon, by giving an analysis of the component parts of matter, &c.; but this inquiry shall be confined to the simple fact, without presuming to discuss it philosophically. Worthless and unlovely as the mosses appear, the microscope developes innumerable beauties of structure; and experience demonstrates the extent of their utility. By spreading on tracks of boggy earth, which are unfit for the purposes of cultivation, these plants, rapidly succeeding each other,

decay, and produce a vegetable mould, which mixing with the soil, render it firm and fertile. This may be easily proved: by removing moss from any slate on which it is found adhering, a cake of earth will be discovered nourishing its roots. The smooth, dry slate could not yield this soil; it must, therefore, be self-produced; and the benefit conferred by the mosses on marshy lands may hence be readily understood.

The skill with which Nature has disposed the colours of her vegetable world is truly admirable. The splendid and gaudy tints, cheering in the landscape, but painful to the sight, are sparingly scattered; but green, a hue peculiarly pleasing to the eye, is spread profusely around. The dazzling whiteness of the greater bindweed, or the glowing crimson of the poppy, seldom press upon the view; but every plain, and every hedge, and every wood, the general covering of the earth, even grass, and foliage, are all varied tints of welcome green.

The study of trees is a very interesting part of botany. The characteristics may be observed in every walk we take in the country, and whether our attention is directed to the majestic oak or the tender vine which it supports, we shall find much to examine and admire.

The peculiar habits of plants, if the word may be so used, is another branch of amusing observation. The regularity with which leaves and flowers turn their bosoms to the sun, and, however moved, recover that posture; the particular hours at which some blossoms open and shut their petals; the considerable duration of

some, and the ephemeral bloom of others; the cereus, opening its fine yellow corolla after sun-set, and closing them in decay before the next sun-rise; the cistus, expanding and withering its blood-stained white flowers in the lapse of a few hours: the phosphoric light emitted by the marygold, the nasturtium, orange-lily, and Indian-pink, supposed* to be produced by the fall of the farina on the pistils, half an hour after sun-set, after the clear, dry days in July and August.

The various methods by which the seed is scattered, as well as preserved:—now a silvery plume, borne on the breeze,—now a nut or berry, buried by the foresight of various birds for winter-food,—now a seed, protruded by a jerk from the bursting pod,—now tiny grains, shaken from their receptacle by perching birds.

Then the adaptation of various plants to the various wants of various climes:—the cocoa yielding food and clothing to the scattered tribes of Asia and Africa,—the moss covering the sterile rocks of the northern regions, and existing beneath the deep snows,—the cooling water-melon abounding in the warm latitudes of Italy,—above all, the date-tree flourishing in the sandy plains of Egypt, and supplying every deficiency of soil and climate.—"Wherever the date-tree is found in these dreary regions" (Egypt), says a late ingenious traveller,† "it not only presents a supply of salutary food

* Dr. Darwin.

† Mr. Clarke. Mr. Elphinstone also speaks of the water-melons, profusely growing in the arid deserts of Western Asia, as matter of wonder and admiration.

for men and camels (the pulp for the former, the stones ground for the latter), but Nature has so wonderfully contrived the plant, that its first offering is accessible to man alone, and the mere circumstance of its presence, in all seasons of the year, is a never-failing indication of fresh water at its roots. Botanists describe the trunk of the date-tree as full of knots; but the fact is, that it is full of cavities, the vestiges of its decayed leaves, which have within them an horizontal surface, flat and even, exactly adapted to the reception of the human hands and feet; and it is impossible to view them, without believing that He, who in the beginning fashioned 'every tree in the which is the fruit of a tree yielding seed as meat for man,' has here manifested one, among the innumerable proofs of his beneficent design. A considerable part of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the date-stones: from the leaves they make couches, mats, bags, baskets, fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor: and the body of the tree furnishes fuel."

The limits of our work will not admit of our doing that in the present article which we wish to do, viz. present our young friends with a complete, though brief system of Botany. But though our space will not admit of our at present entering into the minutiæ of this truly beautiful science, we cannot refrain from offering a few words of advice to those of our

young readers who may contemplate entering upon it.

Young students of Botany, too frequently load their minds with the various terms used in science, yet neglect to apply them to the plants themselves: the consequence of this faulty method is, that the student never acquires distinct ideas of the conformations which distinguish the various genera and species, or of the more remarkable ones which again divide these into classes and orders. The very commencement of the study should be an inspection by the pupil of the plants themselves; the parts which distinguish them into classes, he should become so perfectly acquainted with, as to be able unhesitatingly to pronounce upon the class, to which a plant submitted to his inspection belongs.

This degree of perfection being attained, our young friends should next proceed to the study of the different orders; for which purpose plants growing wild, *i. e.* in their natural, not in their cultivated state, are the best adapted.

The less striking characteristics of the genera of the different classes and orders should next be studied; for which purpose an examination and solution, by the pupil, of several plants, under each, whose distinctive marks are plain and easy, are necessary. In this stage of the study the young pupil should persevere until he is quite acquainted with the principal genera in each class and order, and can name the family to which they belong, on the slightest inspection.

A knowledge of the species or individuals

being the ultimate point comprehended by the science, and depending upon characteristics of a less palpable nature, it should be the last point to occupy the attention of the pupil. The study of it may either immediately follow, or be prosecuted in conjunction with, that of the various kinds of stems, leaves, &c. upon which it depends.

By pursuing the course we have pointed out, the merely technical and artificial part of the science may be acquired in a few weeks; and the pupil will then be able to proceed in the science, not only without needing assistance, but with profit, pleasure, recreation and safety.

THE PLEASURES OF BOTANY.

Considering the beauty and the usefulness of trees and other vegetables, it is, at first sight, rather singular that so little should be known about their physiology. One cause is, no doubt, the difficulty of the subject itself; and another is the disposition that we have to localize the principle of life, by accounting some parts vital and others not. There are great differences of plants; but in the active parts they are vital all over, and admit of much more division without the loss of vitality, than even those animals that have the least resemblance to man. Thus we have far more command over them, and can turn their energies more to our wish. We can make them pro-

duce leaves, or wood, or fruit, or seeds, according as we consider these to be useful or ornamental. We can regulate their place, and form, and magnitude; we can so far blend their colours and qualities; and it is in their changes and varieties that we find the grand characteristics of the year. The songs of the birds, the sportings of the quadrupeds, and all the other phenomena of animated nature, have their attractions; but the vegetable tribes form the grand calendar of nature. The green sward with its spottings of early flowers, the orchard with its mantle of soft pink and virgin white, the wood, the coppice, and the hedge, all coming into leaf; these are the charms of the spring,—the greenness, the vernality, is the very livery of life, the colour which always pleases and never fatigues the eye. Among the animals, too, we meet with what we consider as instances of cruelty; one race preys upon another, and many are cannibals; but we meet with nothing of the kind among plants. The earth and the air, the rain and the dew, are all that they require: and they yield up a portion of their substance every year for the fertilizing of the soil, at the same time that they feed the whole of animated nature, directly, or through the medium of some other part of itself.

As subjects for study, we have nothing equal to them. The animals, when in a state of nature, flee at our approach; we see them only by snatches, and therefore, have not the means of getting a continuous history of them. But the plant stands still and we can examine it;

can watch it from the moment that it is a seed, till its energy be exhausted in the productions of millions; and though the manner in which it performs its functions has hitherto defied our philosophy, we have still enough to occupy our attention, and excite our admiration. One of the most valuable properties of vegetables is their inflammability; and to man, in a savage state, they are at once the fuel and the fire; furnish him with that which is his peculiar characteristic, and protect him from the inclemency of the weather, and the night-attacks of those animals for which, in strength and swiftness, he is no match. He collects a bundle of sticks, rubs one against another till it be ignited, the whole are soon in a blaze, and the result is both light and safety. Then the wonderful durability of some of the species. We read of beams that are undecayed, though they have been in the service of man for more than a thousand years; and the great chestnut tree at Tamworth, in Staffordshire, is reported to have stood from the year 800, to the year 1762, and to have produced perfect fruit in 1759,—a duration, compared to which, that of any animal is but as a span.

Vegetables have this further advantage, that they are found everywhere, and at all seasons; and therefore, those who study them may have constant mental occupation; nor is there any one capable of observing at all, that may not, by that study, add something to the common stock of knowledge. To what an extent that may be done, can be so far understood when it

is borne in mind, that the cultivation of vegetables reaches beyond the record even of the ancient nations, and that the invention is always attributed to the gods; but yet while there is this remote antiquity, the field for study must be more wide and productive than in any other portion of human knowledge, inasmuch as the study and culture of plants have received more improvement in very recent times than any other branch of human occupation; and that within the last fifty years, more has been added to our knowledge of plants than to any other branch of our knowledge.

There is this farther advantage, that the love of plants calls us into the fields, leads us to the place where every one may study; and then when we have wearied ourselves with the scene, we can turn to the inhabitants; when we have made ourselves masters of all that can be known about the tree—its history, its age, its uses, we are still able, nay better prepared, for knowing what are the living things to which it gives food and shelter; and there is not a plant which does not afford this variety of nutrition; the flower has its industrious bees, and its fluttering butterflies; the bud its canker worm; the root its grub; aphides load the twigs, and producing their singular races, race after race, all females, till the close of the season, absolutely cover the tender extremities of the twigs, glaze the leaves over with their honey dew, and by the rapidity of their increase, defy the host of spoilers to which they are exposed, and without which, small as they

are, they would destroy the whole vegetation of the year; even the solitary bush has its bird, and the poor solitary in the remote village, finds companionship in nature.

GEOLOGY.

If the examination of the splendid and diversified covering of the earth is too light and gay a study; if the turn of mind demands soberer and abstruser speculations,—the soil on which this glorious clothing subsists, its varied surface, numerous strata, and internal treasures, offer a rich repast for the school-boy, as well as the naturalist and philosopher. The properties of the several earths, of mineral substances, and, above all, of metals, display an extensive field for scientific research, and call into action the several chemical and mechanic arts. In no pursuit is talent more displayed, and industry more repaid. To acuteness of observation must be added much previous study, patience, and perseverance in prosecution, extreme nicety and precision in experiment, and close attention to results. Where so many mental powers are set in motion, there can be little doubt, that the accompanying emotions and results must be proportionably exhilarating, and that while the mind is so largely and beneficially exerting its faculties, the heart must be commensurately gaining accession of pleasurable emotions.

Even those uninitiated in the science of mineralogy may glean no trivial amusement in the mere notice of the innumerable productions of the soil, the mine, and the volcano;—from the lustre of the sparkling diamond, to the acrid limestone, changed to a fertilizing dust;—the astonishing properties of the dark load-stone, giving its polar attraction to steel, and, beyond every other aid, enlarging the advantages of navigation;—the almost inconceivable capacity of extension in gold;—the sparkling mines of crystal salts, and the less brilliant, but equally valuable, coal-mines of our own country;—the havoc-spreading volcanoes, dispensing ruin on the fertile plains of Italy, and the rich shores of Sicily, or gleaming awful light on the barren rocks of Iceland;—the geysers, or boiling springs, rising from amidst the snowy plains of the last-named island, and scattering a warm spray over icy regions. These offer sources of endless and uncloying observation.

Nor stop here the gratifications of the geologist, or the untaught explorer:—the petrifactions of plants, land and marine animals, so perpetually dug out of the earth, present most interesting objects of observation and consideration. These curiosities are found in every part of the known world, but perhaps in none more conspicuously and abundantly than in the district around Mount Balea, situate in the Veronese territory, and about twenty miles from the city of Verona. Mr. Eustace, in his Classical Tour, mentions this wonder-teeming hill: though it does not appear that he visited it him-

self, he warmly recommends it to the attention of travellers who have leisure and taste for fossil researches. Although situated a thousand feet above the level of the sea, and fifty miles from the nearest shore (the Gulf of Venice), it abounds with multitudinous specimens of petrified fishes, peculiar to every quarter of the globe, and many species utterly unknown at present in any. Above eight hundred specimens have been already collected of marine animals alone, besides insects and marine plants.

What matter is here for inexhaustible speculation! When happened the revolution that threw so far inland the products of the ocean? In fifteen hundred years, wood, it is said, is not affected by petrifaction to greater depth than one inch. Some of the animals found there are of extraordinary size; the time required for their induration must be beyond all calculation. How come the animals peculiar to Europe, Asia, Africa, and America, to be collected in one spot,—the tenants of the ocean embedded in the bosom of a lofty mountain, far distant from its shores? From the meditation, inquiry, experiment, and learning, requisite to enter upon such questions, must emanate many delightful reveries and amusing hypotheses, to beguile the wanderings of the traveller, and the leisure of the student.

ZOOLOGY,

DIVIDED into its four great branches of Insects, Birds, Fishes, and Quadrupeds, affords inexhaustible sources of study and entertainment.

A slight view of the structure of the human frame, will give some idea of the conformation of animated creatures. In that is seen, how many parts, how many organs, how many distinct operations, are necessary to the perfection of a living body. If it is next considered that all these several parts and properties are as necessary to the existence of the smallest as the largest animal, and therefore are as assuredly bestowed, and that consequently the internal economy of the almost invisible creature is as complete as that of the most ponderous;—when we go still further, and reflect upon the minute forms, disclosed by the aid of the microscope, inhabiting the air and fluids;—we find ourselves lost in the overwhelming contemplation, and own that there are indeed things beyond the limited comprehension of man,—things which only infinite mercy could project, infinite wisdom arrange, and infinite power perform. Whether directing our inquiries to the use or beauty of animal creation,—to symmetry of form, strength, or delicacy of structure,—appropriation of instincts and powers,—adaptation of parts and properties;—everywhere, this mercy, this wisdom, this power, will conspicuously appear.

Nor need we seek in foreign climes for subjects of admiration and notice: in every spot of the habitable globe they press forward to attract attention: not a drop of water, not a gust of air, but teems with inhabitants;—not a particle of earth but contains its tenant;—not an herb or flower but shelters its peculiar tribe of insects;—not a wood, a plain, a river, an ocean, but abounds with living creatures. Let not the facility of observation, or familiarity of recurrence, render us blind or unobservant of the wonders within our daily, hourly notice. Were some of these first known to us through the medium of books and descriptions, as the singular natives of far distant countries, how would our desire to behold even a representation of them urge us to inquiry and exertion; but when beheld in our own immediate precincts, becoming easy of access, they pass unregarded, though perhaps they would unfold as many wonders as the most celebrated curiosity of newly discovered regions. This habit of decrying whatever is familiar or easy of access, is pregnant with many evils: it not only shuts up a facile medium of information, but also many avenues to pleasurable occupation. If to seek knowledge in distant and remote regions merits praise, to discover it at home, to discover it where others have overlooked it, surely deserves yet higher approbation. Nor is it a contemptible secret in the art of happiness, to render those things subservient to felicity, which by many are despised as worthless, or even tending to disgust.

CHEMISTRY.

THE researches of chemistry disclose a rich and extensive field for the experiments of the learned, and the observation and amusement of the unlearned. Diffused over earth, air, fire and water, over animate and inanimate creation, over organized and unorganized matter, the whole world is the theatre for the pursuits of the chemist. Here, he analyzes the component parts of the mineral world, divides the useful from the pernicious, or, by combinations and the aid of fire, destroys deleterious qualities, and from poisonous, draws medicinal and innoxious substances; carrying to the very bowels of the earth his scientific researches. There, he investigates the properties of the lighter elements, defines the constituent parts of fire, air, and water, and discovers how, and in what services, they may be most beneficially employed.

The materia medica is indebted to chemistry for almost all its resources. For by analyzing all discovered substances, their essential qualities are known, and their effects ascertained and understood, so that they may more safely and confidently be applied for the relief of pain and the cure of disease.

The manufactures owe to chemistry their most valuable and useful agents:—dyes, extracted from earths, or from the juices of plants, liquids for bleaching, different preparations of metals for cleansing, polishing, refining. The

metals themselves receive all their value from the chemical process they undergo to fit them for use or ornament. Extracted from the mine, combined with heterogeneous matters, they have no worth, and can perform no service; but purified by fire, and purged of every portion of adhering dross, they become the most valuable substances, that conduce to the comfort, the luxury, the elegance of life.

Vegetable juices are thus also made subservient to the refreshment or gratification of mankind. Rich cordials drawn from fruits, and potent liquids from grain; many a weed, that had long bloomed and withered unregarded and unused, is now gathered with care to exude its sap, for medicinal or other services; and many an unsightly root, heretofore unknown, is sedulously dug from the bosom of the earth to remedy disease, or relieve pain.

The various parts of several animals are rendered conducive to the comfort or pleasure of man. The powder of calcined shells, the phosphorus obtained from bones, the oil drawn from the blubber of one species of whale, the spermaceti collected from the brains of another, the perfume taken from the musk, the isinglass prepared from the sounds and the intestines of particular fish:—these, and a hundred other equally serviceable articles, are obtained by the aid of some chemical process.

Such animating results belong to the toils of the successful experimentalist, and overpay his labour; but all experiments have not successful results, yet are they not therefore uninteresting, since their very prosecution must

dispense no trivial entertainment. Though the immediate object is not attained, the attempts made to obtain it pleasingly beguile time, and probably disclose something new and worthy attention; discover some wonder, or ascertain some fact. Thus a secondary good has been obtained, and time agreeably occupied.

Chemistry, then, may be considered as an useful and ornamental art, and also as a science. As an useful art, it assists all the operations by which food, clothing, culinary utensils, and domestic conveniences are bestowed:—as an ornamental art, it prepares the colours and metals that deck and enrich our persons, and abodes:—as a science, it explains the nature of many phenomena, and reduces, to their elements, all material things.

THE REGULATION OF OUR TIME.

It is generally allowed, that Order is necessary in all things. Regularity is as "oil to the wheels of time." When we pay attention to our various duties, and endeavour to do all things in their own season, our time will naturally roll on with a smoothness to which the votaries of chance are entire strangers. While they suffer themselves to be carried away by every gust of incidental desire, depending for amusement or employment on the uncertain occurrences of the passing hours, and folding up their hands in idle expectation; let us wisely husband our time as our most precious treasure,

and apply our talents to such useful occupations as may engage our faculties for the present, and lay the foundation for future satisfaction. Let us not hang loosely as to the concerns inevitably connected with our respective conditions, because these concerns are not gilded with the fanciful charms of novelty. Let us rather attend to them with increasing complacency for that very reason. Certainly it is to the objects from which we cannot conveniently or properly separate ourselves, that we should direct our best affections, our most strenuous exertions. To apply our energies, however vigorous or weak they really are, to objects and concerns with which we have no immediate connexion, and with which we have not a prospect of being permanently united, either for a time or during our journey of life, betrays an extravagant deficiency of judgment—a shallowness of apprehension—a levity of thought. The most evident mark of prudence is exhibited by those who, whilst they look forward with hope to the future, and review the past with impartiality, give heed to their present conduct so as to improve from their experience, and to cherish their fondest wishes of rising to higher degrees of honour and happiness. To them, the *past* is valuable, in so far as it tends to enliven and inform their understanding. They hold the *present* as of greater importance, because it gives opportunity of proving their progress in substantial knowledge, and of adding to their wisdom. The *future* wears to them an inviting appearance, amidst all the pains and disasters of a changing world; because it pro-

mises time for still further improvement of the mind, by which every rational gratification must be augmented, every unavoidable cause of sorrow diminished. Every succeeding day adds strength to their desire for regularity. Every season of the year gives a peculiar relish to their engagements. The several periods of each day they allot to certain purposes, however closely connected, yet distinct, like so many independent parts of one complete whole. From the dawn of the morning until the lengthening shades announce the close of the day, the hours are divided between the calls of religion, and the honourable necessary affairs of life, the refreshment of the body, and the recreation of the mind. Nor are the darksome watches of the night unapplied to suitable purposes. The setting sun warns them to reflect on the events of the day, and to prepare for the repose requisite to renew their strength for the pursuits and toils of another day. To such repose, an adequate portion of time is allotted; and both the body and mind are preserved in healthful harmony, until, by the unsearchable decree of the Almighty, some unforeseen disease assail the seat of life; to answer ends wrapt up in the veiled records of heaven—to which the utmost flight of human intellect cannot aspire. Thus day rolls on after day, and year after year, down the smooth and silent but rapid stream of time, whilst every hour is applied to some honourable purpose of business or rational amusement, necessary recreation, or repose; not according to the whims of chance, but according to some fixed plan, dictated by expe-

rience, and approved by reason. And thus their happiness is as complete and permanent as the uncertainty and changeable nature of all things visible can admit.

BEAUTY AND ASSOCIATION.

MATERIAL beauty owes half its attraction to the charms of association. While we gaze upon the productions of the sculptor or painter, there are many considerations independent of the mere shape and figure, or of the exquisite finish of the productions, which enter into our reflections and enhance our pleasure. We are surprised that such could be conceived and executed by man—that they are the work of hands like our own—and we admire the almost incredible skill with which the artist has wrought them, from materials apparently so inadequate to the purpose—the ingenuity by which the marble is made to assume the easy attitude and natural form of life, and the canvas to express with such accuracy the object of the artist's conception. In other words, we associate the author and his instruments with the result which has been produced, and thus our delight and interest are doubly increased.

And why is it in life that we often behold others sighing in admiration over forms and features in which we can discover no peculiar attraction? Why is it that the face which we have passed at first with a careless glance, has afterwards been destined to haunt our dreams,

and perchance to steal the sleep from our pillows? It is because there is a charm not contained in the mere "curved lines" of Hogarth, in oval features and rounded forms, though these may be its representatives. It is that there is an intellectual and moral, as well as material loveliness, and that both must be associated in order to produce their fullest effect. A plain countenance becomes fascinating and beautiful when it is combined with a heart and mind which claim our homage, and becomes the speaking vehicle of thoughts and feelings congenial to our own.

In nature, too, the brightest and loveliest scenes are those which wake the sweetest thoughts, and are linked with the fondest and noblest associations. The same view which might chain us for hours in speechless admiration in the classic climes of Italy and Greece, might be passed with comparative indifference in the untrodden interior of New-Holland or Madagascar. In the former, not a mountain rears its head unsung, and every hill, plain, and valley are teeming with recollections. Homer or Virgil may have stood upon the very spot where we are standing, and have gazed upon the scene before us; or some proud warrior may have written it with his name, by a deed of heroism. But the latter has no such associations. Thus, too, we look with indescribable pleasure on the placid surface of Leman and Loch Lomond, or on the snow-clad tops of Mont Blanc or Ben Nevis; but were not half that pleasure removed had they never been sung by the muse of a Scott or a Byron? or were they

not hallowed by genius, as the bright and fadeless scenes and shades of romance? And why is it that we gaze with such rapture upon spots which are consecrated by great events—upon Marathon or Platæa, upon Blenheim or Waterloo? Why, when we have passed a thousand similar—a thousand lovelier scenes without a comment of admiration, do we linger over these? It is from the spirit which is stirred up within us. It is that while we gaze, fancy calls up again the events which have occurred there — the splendour and beauty of martial array — the pride, pomp, and circumstance of war; the deed of daring, and the triumph of heroism.

We may have been a traveller — we may have wandered in the climes of sun and song—amid scenes which genius has consigned to immortality—and where nature and art have lavished all their gifts of loveliness. We may have roved in the vales of Cashmere—the gardens of Shiraz—in the wilds of Switzerland, or the walks of the Tuileries. Yet what, of all the scenes which we have looked upon, are those which have left the most indelible impressions? What are the scenes which are shrined in insurpassable beauty in the sanctuary of our hearts, and where fancy and memory oftenest delight to linger and worship? Is it these, when we shut our eyes, in our reveries or dreams, that come up to gladden our musings? Or is it not some bright spot where we dreamed and played and loved in the days of our childhood; the views which enclose the dwelling-place of our infancy? And why is this?

They may be tame in other eyes—the stranger might pass them with indifference and contempt—they may not possess a moiety of the loveliness which we have since gazed upon. And yet to us they are more beautiful than aught we have since seen, because earth has naught that can match them in the liveliness or loveliness of their associations. They are beautiful to us, as the theatre of a thousand childish incidents. The sacred registry of unfading memories—of the charms of young love and affection, of young dreams and aspirations. And perchance, too, they are consecrated as the last resting-place of those we have loved, and of those who have loved us, as we ne'er shall love, or be loved again. What a world of exquisite sentiment is there in the dying request of Joseph, and the solemn earnestness with which it was enforced, that his bones might be conveyed to rest in the tomb of his fathers! Egypt would have lavished all the pomp and splendour of the east on the tomb of Pharaoh's favourite. But in Canaan, perchance, he deemed that even after death his spirit might still wander amid the lovely scenes of his infancy, and take delight in the thought that the same breeze which fanned the brow of his childhood was sweeping o'er his grave.

ON DRESS.

Our intention in the treatment of this delicate and important subject is by no means to attempt establishing a beau ideal of dress; because, even in the event of our being successful, it would be only applicable to the beau ideal of form and feature: indeed, it appears to us, that there is not only a perfect style of costume, adapted to the various classes of figure and face, but for almost every individual of which they are composed. To enter into a description of these styles, would be to embark into an hopeless and endless task; for, to be complete, they must be as infinite and varied as nature herself. Our limits may be much more advantageously occupied by an inquiry into general principles, leaving their application, in most cases, to the young reader's taste, which, however, we shall endeavour, in our progress, to correct, advance, or confirm.

Although the Toilet should never be suffered to engross so much of the attention as to interfere with the higher duties of life, yet, as a young lady's dress, however simple, is considered a criterion of her taste, it is, certainly, worthy of her attention. Her chief object, in this respect, should be, to acquire sufficient skill and good taste to do all that is needful, with regard to the attire, in the least possible period of time,—to abbreviate the labours of the Toilet, so as not to entrench upon hours which should be devoted to the useful avocations of

life, or the embellishments of the mind. It will be a laudable ambition in her, to curb those excesses of "each revolving mode" with which she is in some measure obliged to comply; to aim at grace and delicacy rather than richness of dress; to sacrifice exuberance of ornament (which is never becoming to the young) whenever it is possible, to an admirable neatness, equally distant from the prim and the negligent; to learn the valuable art of imparting a charm to the most simple article of dress, by its proper adjustment to the person, and by its harmonious blending, or agreeably contrasting with the other portions of the attire. It is a truth, which should ever be borne in mind, that a higher order of taste is often displayed, and a better effect produced, by a paucity or total absence of ornament, than by the most profuse and splendid decorations.

Fashion demands a discreet, but not a servile observance: much judgment may be shown in the time, as well as the mode, chosen for complying with her caprices. It is injudicious to adopt every new style as soon as it appears; for many novelties in dress prove unsuccessful, —being abandoned even before the first faint impression they produce is worn off; and a lady can scarcely look much more absurd than in a departed fashion, which, even during its brief existence, never attained a moderate share of popularity. The wearer must, therefore, at once relinquish the dress, or submit to the unpleasant result we have mentioned: so that, on the score of economy, as well as good taste, it is advisable not to be too eager in fol-

lowing the modes which whim or ingenuity create in such constant succession. On the other hand, it is unwise to linger so long as to suffer "Fashion's ever-varying flower" to bud, blossom, and nearly "waste its sweetness" before we gather and wear it: many persons are guilty of this error; they cautiously abstain from a too early adoption of novelty, and fall into the opposite fault of becoming its proselytes at the eleventh hour: they actually disburse as much in dress as those who keep pace with the march of mode, and are always some months behind those who are about them;—affording, in autumn, a post-obit reminiscence to their acquaintance, of the fashions which were popular in the preceding spring. Such persons labour under the further disadvantage of falling into each succeeding mode when time and circumstances have deformed and degraded it from its "high and palmy state:" they do not copy it in its original purity, but with all the deteriorating additions which are heaped upon it subsequently to its invention. However beautiful it may be, a fashion rarely exists in its pristine state of excellence long after it has become popular: its aberrations from the perfect are exaggerated at each remove; and if its form be in some measure preserved, it is displayed in unsuitable colours, or translated into inferior materials, until the original design becomes so vulgarized as to disgust.

There are many persons who, while they affect to despise Fashion, and are ostensibly the most bitter enemies of "the goddess with the

rainbow zone," are always making secret compacts and compositions with her. Their constant aim is to achieve the effect of every new style of dress, without betraying the most distant imitation of it: they pilfer the ideas of the *modiste*, which they use (to adopt the happy expression of Sir Fretful) "as gipsies do stolen children,—disfigure them to make them pass for their own." This is pitiful hypocrisy.

Although the fickle goddess rarely approaches the realms of the truly beautiful, except immediately after having rioted in the regions of absurdity; and scarcely sojourns in the classic air of Greece for a moment, ere she wings her way to that which is most Gothic and barbarous; yet, in spite of her absurdities, she is not only obeyed, but admired in all ages and in all climes. By the force of habit, and by an unconscious association in the mind of a dress and its wearer, Fashion, even to those who are somewhat fastidious, generally appears graceful. To please her, the fine lady of one country almost feeds herself into an apoplexy; and the would-be beauty of another, starves herself into "the sister to a shade." The Chinese females cripple their feet; and the Europeans torture their waists into the narrowest possible compass. In one age she induces the fair sex to cover their faces with patches; and in the next, to blush if necessity compel them to apply one; alternately, to cashier, as it were, their natural tresses in favour of "false locks set on wires to make them stand at a distance from the head," as the honest old herald, Randle Holme, describes the fashions of 1670—to ele-

vate their hair to an immoderate height, as exhibited in the fine portraits of Sir Joshua Reynolds—and to cultivate it into those ringlets drooping over the ears, so much admired in the fifteenth century, which have often come into partial favour during our own time.

General fashions should certainly be conformed to, when, as Goldsmith observes, they happen not to be repugnant to private beauty. They may often be so modified as to suit the persons of all; and occasionally be so managed as to seem to have been created expressly for the most advantageous display of many individuals' graces of form or delicacy of complexion. But alterations in modes must be made with considerable judgment, otherwise there is a risk of falling into absurdities: sometimes they are altogether intractable; it is impossible so to change a fashion, which has been especially invented for some tall and slender arbitress of taste, that it may at once retain much of its original character, and look becoming on one whose form is either stout or petite. In this and similar cases the attempt should be abandoned, with the consoling idea, that the next mode will, in all probability, be decidedly advantageous to those who are, for the time being, debarred by nature from appearing at once graceful and fashionable, and the "Cynthias of the minute," in their turn, be thrown into the shade; for the authenticity of every new edict of Fashion is usually warranted by the fact of its being directly opposite, in letter and spirit, to its predecessor: thus, if one year she elevate the zone to its utmost possible

height, she generally depresses it in an equally unreasonable degree the next; if she prescribe evergreens for the embellishment of the hair, in June, she commands "summer's glowing coronal," for the same purpose, in December. Should high flounces be patronized, short ladies must abstain from adopting them, because they are becoming only to the tall; and if narrow dresses obtain pre-eminence, the slender must not sacrifice that fulness in the attire, for which, to them, the most exquisite display of fashion can never be a sufficient compensation. The example of those who have long necks and low shoulders, should never lead those of a different style of person, to wear necklaces of great breadth, to raise the dress towards the ears, or, by quantity of drapery, or profusion of ornament, to produce an apparent union of the head-gear and the shoulders. Such a costume as that of Elizabeth of York, queen of Henry the Seventh, may add dignity to a certain order of forms, but it would certainly produce a contrary effect on the appearance of those who have neither long necks nor depressed shoulders.

Jewellery should never be used to cover any imperfections of form in the neck; it is in much better taste, for such a purpose, to wear a neat collar, reaching as high as the cheek. Those who happen to be faultless in this respect, look better, perhaps, with the neck altogether unadorned.

Whatever be the reigning mode, and however beautiful a fine head of hair may be generally esteemed, those who are short in stature, or small in features, should never indulge in a

profuse display of their tresses, if they would, in the one case, avoid the appearance of dwarfishness and unnatural size of the head, and in the other, of making the face seem less than it actually is, and thus causing what is merely petite to appear insignificant. If the hair be closely dressed by others, those who have round or broad faces should, nevertheless, continue to wear drooping clusters of curls; and, although it be customary to part the hair in the centre, the division should be made on one side, if it grow low on the forehead and beautifully high on the temples; but if the hair be too distant from the eyebrows, it should be parted only in the middle, where it is generally lower than at the sides, whatever temptations Fashion may offer to the contrary. We might multiply instances *ad libitum;* but the foregoing cases will, we doubt not, satisfactorily elucidate our proposition.

AMUSEMENTS.

Every period of life has amusements which are natural and proper to it; you may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health, as various kinds of exercise: some are connected with qualities really useful, as different kinds of women's work, and all the domestic

concerns of a family: some are elegant accomplishments, as dress, dancing, music, and drawing. Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than mere amusements. There are a variety of others which are neither useful nor ornamental, such as play of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air, such as walking, and riding on horseback. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated as to be unable to go out of doors without them. They are like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirit and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours,—equal enemies to health and beauty.

But though good health be one of the greatest blessings of life, never make a boast of it, but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitu-

tion, that when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description in a way she is little aware of.

The intention of your being taught needlework, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling, but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is, to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home. It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention; nor can you be excused from this by any extent of fortune, though, with a narrow one, the ruin that follows the neglect of it may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident lead you. The whole volume of nature lies open to your eye, and furnishes an infinite variety

of entertainment. If I were sure that nature had given you such strong principles of taste and sentiment as would remain with you, and influence your future conduct, with the utmost pleasure would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. "But when I reflect how easy it is to warm a girl's imagination, and how difficult deeply and permanently to affect her heart; how readily she enters into every refinement of sentiment, and how easily she can sacrifice them to vanity or convenience," I think I may very probably do you an injury by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct. I do not want to *make* you any thing; I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your hearts so thoroughly approve that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expense in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shows her charms to most advantage, when she

seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect elegance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance. You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In dancing, the principal points you are to attend to are ease and grace. I would have you to dance with spirit; but never allow yourselves to be so transported with mirth as to forget the delicacy of your sex. Many a girl dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humour as the theatre. But I am sorry to say, there are few English comedies a lady can see without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance nowise embarrassed, because, in truth, she does

not understand them; yet this is, most ungenerously, ascribed to that command of features, and that ready presence of mind, which you are thought to possess in a degree far beyond us; or by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing; she is then believed to know more than she should do. If she does happen to understand an improper thing, she suffers a very complicated distress: she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniences is never to go to a play that is particularly offensive to delicacy. Tragedy subjects you to no such distress: its sorrows will soften and ennoble your hearts.

I need say little about gaming, the ladies in this country being as yet almost strangers to it. It is a ruinous and incurable vice; and as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided that you scrupulously refrain from risking money upon the event of the game.

In this, as well as in all important points of conduct, show a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex; on the contrary, it gives that spirit

to a mild and sweet disposition, without which it is apt to degenerate into insipidity; it makes you respectable in your own eyes, and dignifies you in ours.

PAINTING

This is an art akin to Nature's self,
So mighty in its means, we stand prepared
"To see the life as lively mock'd, as ever
Still sleep mock'd death."

Of all those attainments, which contribute as well to the gratification of the senses, as to the refinement of the taste, and the enlargement of the intellectual powers, the art of Painting is, perhaps, the best adapted to the female mind. The satisfaction derivable from the contemplation of a beautiful work of art, possesses a peculiar advantage: it is renewable at pleasure, without any continuance of the exertion by which it was produced. But a rare combination of talent with industry, or, at least, great industry, can alone lead to productions which may claim admiration beyond the circle of our own partial relatives and friends. Experience has proved the impracticability of conveying a knowledge of the elementary principles of this art, in any manner, so as to supersede the useful labours of the drawing-master; yet, there is much to be learned before the pupil can go alone, with confidence, after the period when his attention ceases, and which the limited

duration of his lessons cannot include; to this we must attribute the fact, that so many, who make a fair progress under the master's eye, either never attempt any performance with the pencil, after he has ceased to superintend and direct their studies, or finding themselves embarrassed at the outset, abandon the pursuit, and fancy "their genius does not lie that way." We will presume that our readers have gone through the usual elementary course of instruction; that they are able to copy, with accuracy, the outline, at least, of any object which may be set before them: this, and much more, may be obtained by any person of moderate abilities, by industry, without an iota of that much-misunderstood quality, genius, which has proved an ignis fatuus to thousands. One of the greatest artists England has produced, was right when he said—"Nothing is denied to well-directed industry;—nothing is to be obtained without it." Depend, then, wholly upon your own exertions; and listen rather to the criticisms of the judicious, than to the praises of those who will flatter you with assurances, that you possess intuitive excellencies, which may render application unnecessary. To recommend a proper course of study, will be the most useful purpose to which these few pages can be devoted; for it cannot be dispensed with.

Before any attempt be made beyond copying, the student is enjoined to acquire a clear view of the leading principles of perspective, on pain of committing absurdities, for which no beauty of colour can atone: it will be found

less difficult than is generally imagined. Although it would be impossible to compress into our limits all the explanations and diagrams necessary to an illustration of its theory, we shall subsequently offer a few observations, which, we trust, will prove beneficial to the student.

The minor considerations of materials and preparations for study are not unimportant. An easy position of the body is not only conducive to health, but leaves the mind disengaged for the occupation, which, for the time, should wholly engross it. The subject to be copied must be placed directly before you, and the pencil held with freedom. Never omit straining your paper on a flat board, framed together so as not to warp: this may be done by damping with a clean sponge, which expands the paper, then pasting or glueing down the edges, and suffering it to dry gradually: but a neater method is to use a drawing-board, with a separate frame, which, as it may be had at any of the shops which supply artists with materials, it is unnecessary to describe.

The first point to be determined, either in copying from a picture, or from nature, is the horizontal line, or that height in the picture with which the eye of the painter is supposed to be exactly level. In the representation of a flat country, this is placed at one-third of the height of the picture.

The extent of the subject to be included in a drawing from nature, will require the next consideration; and this is found to be as much as can be contained in an angle of about fifty

degrees, or as much as can be conveniently seen by an eye in a fixed position, without turning the head: nevertheless, objects may often be introduced from a greater distance, as trees, &c. to improve a composition, especially when no importance is attached to the identity of the scene.

There are two points, to which we would particularly wish to call attention, because they are errors that greatly retard the progress: one is a want of command of hand; the other, an impatience to produce a finished effect, without the systematic and gradual process necessary to the production of a good picture. To remedy the first will require great attention and practice, if the uncertainty of hand, or timidity of touch, exist in a great degree. It is never found among the artists of necessity, with whom quantity of production is an object of importance; as decorative painters, and designers for furniture and manufactures: with these, freedom and precision of hand are seldom wanting. We advise the pupil to study well every line before it is begun; to determine its exact course and bearing; in short, to look from the object to be represented, to the surface on which it is to be drawn, again and again, until the mind's eye transfers it, and the imagination sees it in the place it is to occupy: that is the moment to be seized; and then the quicker the line is drawn the better. Large objects should be copied on common sheets of paper; it is a great check to the freedom of the hand, to have the materials so delicate, or costly, as to produce any degree of fear about spoiling them.

This advice, however, must not lead you into an opposite extreme. Remember, always, that correctness is the first principle of the art. An occasional hour or two would not be misspent, if occupied in drawing straight lines, perpendicularly; diagonals, parallel to each other; and circles without the compasses. This observation is applicable to many who would be ashamed of being seen so employed; who have, in fact, begun to make pictures, without sufficient practice in the rudiments of the art. The second error is even still more common, from the infant who lisps his petition for "a box of colours to paint with," to the "children of a larger growth," who waste their time in shadowing, or colouring, upon an outline which might mean anything. There is no time, in the progress of a picture, when the forms of objects can be so conveniently improved, as when they are in a faint outline: a thorough conviction of this, and experience of the pleasure of modelling, as it were, into substance, by shadows, and adding the charms of colour to well-studied forms, will render patient labour less irksome, by anticipation of certain ultimate success.

In your early practice of drawing from solid objects, it would be well to make several studies from a white globe, placing it in different lights, and having only one window in the room. You will find, that there is but a single spot upon it which can be represented by perfect whiteness; and that all the other rays falling obliquely upon a receding surface, a weakened light is received, diminishing, at last, into

absolute shadow, until again relieved by reflection from surrounding objects on the opposite side. For a globe, a billiard-ball may be used; a cylinder may be made of a roll of writing-paper; an egg will serve as an oval; and a cone may be obtained by rolling up a sheet of paper in the shape of an extinguisher. Thus the models are, easily obtained; and the pupil has but to study them well, and she will imbibe all the principles of light, shadow, and reflection. She may then proceed to the plaster bust, which must be kept perfectly clean and free from dust, as discolorations greatly embarrass an inexperienced practitioner. The outline should be sketched faintly, at first, with soft charcoal—that made from the willow is best—the superfluity of which may readily be removed from the paper, by a light whisk of the handkerchief, or even a feather, leaving a faint, but sufficiently distinct representation: this should be repeated till the pupil is satisfied with the form and proportions, when chalk may be used. The paper selected for this style of drawing is of various tints—some persons preferring brown; others, blue; a gray is, however, our favourite colour, as it forms the most natural medium between the black and white chalk, and must always appear between them. The soft French chalk is the best for general purposes; and the Italian chalk, which is harder, for finishing, or where great neatness is required.

As the general proportions of the human figure may be found in all books upon drawing, we shall not here detail them elaborately; but

merely give those which must be constantly borne in mind, or referred to in designing.

The human figure is measured by a scale formed from the length of the head: in a full-grown person, the whole height is generally eight heads, or ten faces. The head is subdivided into four parts, each of which is the length of the nose; and the arms, when extended, will cover a space equal to the whole length of the figure. The breadth varies according to the age, strength, and other characteristics, of the person. The hand is the length of the face; and the length of the foot is generally one-seventh part of the whole height. These proportions must not be understood to apply strictly to every human figure; but are deduced from the measurement of several antique statues, the acknowledged standards of ideal beauty. Although these general proportions must be known, they are only useful, as the rules of grammar are in language, for reference in cases of doubt: it would be impossible to draw a figure solely by the application of them; in almost every position, some of the limbs come under the influence of fore-shortening, and measurement is impracticable. The technical term, fore-shortening, expresses the greatest difficulty, a student in drawing has to encounter; because, although dependent upon geometrical principles, no practical rules can be laid down for its execution: it is the art of representing, in perspective, an infinite series of curved lines, occasioned by the development of the bones and muscles. There is but one mode of acquiring skill in this, which is the

grand characteristic of a master in the art of design; namely—practice; long and patient practice from the same figure. We will suppose a statue—as the Apollo Belvidere, in which, one arm is extended:—it should be first drawn in either of the side views, in which there is no fore-shortening, until the student is well acquainted with the length, substance, and anatomical development of the arm; it should then be so placed, that the arm advances towards the eye of the spectator, and be drawn in that position. These exercises should be varied and continued, until the student can, by means of her pencil, give a clear idea of a part advancing or receding without the assistance of shadow.

In the study of the human figure, heads, hands, and feet being the parts most frequently developed, and possessing the greatest expression, should be studied, as large as in life, from good prints, which may be had, at the principal shops, very cheap, since the fertility of lithography has enabled artists to multiply their own works without the intervention of the engraver. Too much care cannot be taken in the choice of the figures, or busts, which are used as subjects for study; in general, the casts from original antiques, or good copies of them upon a reduced scale, are far more useful in forming the taste, than the fanciful, or affected creations of modern talent. There is nothing to fear, in point of style, from the cold severity of the ancients: a thorough knowledge of the abstract principles of beauty, can only be derived from them; individuality of character is

an after-consideration, and must be acquired by studying the expression of the passions in the looks and attitudes of those about us.

In copying prints, as a study of light and shadow, it will be well to select such as have been taken from sculpture; as in these alone the engraver confines himself to their imitation. In prints, which are taken from paintings, there is always a degree of strength given to the engraving, in exact proportion to the local tints in the picture: this is termed colour; and, when skilfully executed, it contributes greatly to give an idea of the effect of the picture imitated. It would by no means be a waste of time to copy, in Indian ink, or sepia, a good print or two in each style—which you will have no difficulty in distinguishing, by attending to the above observations—one from marble; say, for instance, an antique statue, or bas-relief; and one from a fine painting.

Although it would be wrong in us to encourage the smallest expectation of producing a good original picture, unless the student be acquainted with geometry, perspective, anatomy, &c.—we by no means intend to restrain her from practising, until a perfect knowledge of these sciences is acquired: practice and theory should go hand-in-hand; the sketch-book cannot be too much in use; a happy thought should never be suffered to escape, even before the manual skill is acquired, which is requisite to transfer it to paper with correctness: indeed, sketches of ideas, recollections, and hasty observations, will always form a class in the port-

folio, separate from the more careful studies of form, colour, light and shadow.

It is an excellent practice, after studying any subject, to put the drawing aside, and endeavour to make another from recollection: this is the first step towards composition; and a comparison of the two studies will show how much of the original you have made your own, by impressing it on the memory.

The next step towards rising above the character of a mere copyist, is to choose an example, similar in style and general effect to one you wish to take from nature; and placing it before you, after a critical examination of the principles upon which it has been executed, to endeavour to produce a similar picture;—an imitation—not a copy;—an exercise of the same process, upon a composition of objects altogether different from those of the original.

The principles of light and shadow, as applied to landscapes, should be studied in sepia, or Indian ink, as the combination of their effects with colour only tends to perplex the student in a preliminary course of study.

In drawing from nature, the principal object, or that which formed the inducement in choosing the subject, must be carefully distinguished; and it is the more necessary to mention this, as it is a point frequently neglected by masters, who endeavour to make all parts of the picture equally interesting: the result is, that the subordinate divisions attack and destroy the effect of the principal. Simplicity is one of the leading characteristics of beauty. Whatever the principal object may be—for

instance, a building, a tree, a mountain, an animal, or a river—place it so as to receive the strongest light and shadow. If the subject have been selected for the sake of the beauty of its distance, the foreground should not detract from the attention due to it, by the introduction of figures; for it must be particularly noticed, that the actions of human nature are so much more interesting than inanimate objects in general, that even a peasant reposing, will sometimes balance, in point of attraction, an object many times larger, and which is intended by the artist to be much more important, on the other side of the picture. Every thing introduced, which is not subservient to some definite and well-understood purpose, is prejudicial to the general effect of the whole. The spectator should never be suffered to doubt, for a moment, the intention of the artist in the choice of his subject.

We often hear young practitioners complain of the difficulty of drawing trees: they should be made the subject of separate studies; and the character of each species ought to be carefully distinguished. There is quite as much difference between two sorts of trees, as of animals: a tree in the foreground of a picture, should never be so drawn, as to leave the spectator in the dark, as to whether it is intended to represent oak, ash, beech, or elm. Excellent prints, as examples, are to be had; and they should be taken out into the fields by the student, and compared with nature. The next lesson is to draw the tree from nature, without the assistance of the print, and to compare the

drawing and print together afterwards. To those who spend much of their time in the country, (and who else may hope to succeed in landscape?) we will point out an opportunity which they possess of acquainting themselves with the characters of trees:—There are many fine days, early in the year, when the weather is mild enough to admit of sketching from nature, before the groves are clad with their summer verdure; and if accurate drawings be made at this season, and kept till summer, they will greatly assist in studies from the same trees; indeed, it will be found a most pleasing, as well as an instructive, practice, to compare the sketches so made, in spring, with the trees themselves, in summer; and to account for the large masses of foliage, by tracing, with the assistance of the previous sketch, the branches, now hidden from the sight, from which they spring and still derive support.

Many good sketches are lost, or produce unsatisfactory pictures, by effects being chosen unsuitable to the character of the scenery. It may happen, that a castle, or massive building, has been drawn in the morning, and it may have a dull, heavy effect; when the same structure, indistinctly seen in the repose of evening, or the solemnity of twilight, would convey to the mind an impression of grandeur and gloomy majesty. It is right to sketch at all times and in all seasons; but it is the province of an artist, when he selects from the sketch-book a subject for painting, to determine under what aspect it would appear to the greatest advantage; and not to be influenced by the acciden-

tal circumstance of having seen it in one effect only. Painting a scene from nature, is something more than copying. A morning effect is suitable to a composition of pleasing forms: busy scenes are consistent with the bright, open light of mid-day: and repose is in harmony with the softness of evening. In the representation of a low, flat country, with a single object standing unsupported, as the subject of the picture, a great interest is required in the sky; while a scene full of detail or attraction in itself, should not exhibit any atmospheric phenomena calculated to withdraw the attention from the principal object.

MUSIC.

UNDOUBTEDLY, the most remarkable characteristic of the musical taste of the nineteenth century is the intellectual elevation which the art has reached. The love of music has become so identified with feeling,—a Quixotic notion, perhaps,—that few can be found honest enough to confess an indifference to it through want of ear, and insensibility to melodious and harmonious expression. The undisguised, unblushing hater of music is unknown;—a very level taste, or, rather, affectation of taste, runs through the higher and middle circles; and every evening party, or concert room, furnishes examples of the enraptured amateur, who applauds and yawns by turns. Yet, the very existence of this affectation proves the preponderance of

opinion, among the refined part of society, in favour of music. The early cultivation of the art which is now adopted, we may naturally suppose, will extinguish the class of hearers to which we allude; as the ear becomes well trained, and a knowledge of the principles of the science is acquired, music will make the proper impression, and not convey the merely indefinite, physical pleasure, which animals are said to derive from it, in common with mankind. Since, then, music is notoriously neither in want of friends nor supporters, all that can be desired, is, that its intellectual dignity shall be generally acknowledged; for where this language of the soul conveys but a momentary gratification, without influence upon the heart or understanding, the object of it is but misunderstood and abused.

The three qualifications necessary to the proper enjoyment and appreciation of passionate and expressive music, are, a good ear, a quick sensibility, and a refined taste. There is also a kind of music addressing itself principally to the understanding, such as Canons, or pieces of learned contrivance, practised by the old masters; who, in their monastic retirement, despising ease, gloried only in making their uncouth melodies march in certain directions, measured,—if the expression may be allowed,—by line and rule. These stiff and formal productions, however, produced their effect: they led the way to coherence of ideas, and symmetry of construction; which excellences, engrafted upon the compositions of the moderns, as may be observed in Mozart, Haydn, and Beethoven,

has resulted the perfection of thought and feeling,—that kind of expressive, yet regular music, which is the joint product of the head and heart. To enjoy the masterly works of these authors, should be the ambition of every student. When we mention the necessity of a good ear for this purpose, it may, perhaps, excite a smile, that a quality so obvious, should be alluded to here;—a little reflection will, however, convince even those who have made some proficiency in the practical part of the art, that the observation is not beneath attention. A child, who catches up all the tunes it hears, shows that strong musical predisposition which, later in life, secures the ear from being injured by the many wrong notes, or passages too flatly or sharply sung, or played upon a neglected pianoforte, which vitiate more imperfect organs. The habit of allowing an ordinary ear to accommodate itself to anything out of tune, is highly mischievous; for though it may not destroy the whole pleasure to be derived from music, it blunts the fine edge of enjoyment; and it is astonishing how many public performers are defective in this particular. While, therefore, the first species of ear may be left to itself, the second should receive care and education; for the neglect of comparing sounds, and of examining the nicety of intervals, in youth, produces, at last, that thorough obtuseness to music, which is often discoverable in persons of a middle age. Those who are conscious of any defective intonation in singing, should immediately take pains to rectify it, and not come to the hasty and despairing conclu-

sion, that nature has withheld from them certain faculties. Untuned piano-fortes, and a random way of using the voice, without proving the truth of the intervals, lead, at last, to a total depravity of the ear. Madame Malibran has a perfection, with respect to exactitude of pitch, in her singing, which has been scarcely before heard in America; and such is the impression created by her performance, that the propriety of training the ear, as well as the voice, is no longer doubted. The piano-forte is the grammar of music. As all those who would be good players should be acquainted with the best styles of singing, so it is of the highest advantage to a vocal performer to be well initiated upon a keyed instrument; this gives a knowledge of modulation, and relish for harmony; in a word, it insures the confidence of science, without diminishing the natural feeling. It would be no difficult task to show that those singers, who trust to unassisted nature, are apt to fall into vulgarity: a mere ballad, may certainly be thus achieved; but in higher attempts, the mind and cultivated taste of the performer must appear. Indeed, whatever may be said of genius and natural aptitude for music, it may be asserted, that nothing admirable was ever accomplished, by composer or performer, without great patience and the most persevering application. Buffon has truly remarked of this talent for study,—that is, not the mere routine of mechanical exercises for the fingers or voice,—a drudgery which often does more harm than good,—but a steady practice, in which the head directs the labours of

both, is more frequently wanting among us than musical feeling.

The first requisite for a pupil is a good master, who should be selected as a man of temper, experience, and rather of tact in explaining and illustrating, than a fine performer. Much depends upon attention to minute points in the outset of the study of piano-forte playing; for injudicious instructions, at this time, produce the worst consequences. Let none but a master superintend the position of the pupil's hand upon the instrument, or direct the motion of her fingers. A governess may be allowed to attend upon the practice, and see the master's injunctions obeyed; but it is in the highest degree injudicious to allow her, as is generally done, to give the first lessons; for the foundation of a bad and indistinct execution is frequently laid by those who are diligent enough in practising, merely because as much care is not taken in raising the fingers from the keys, as in striking them. Nothing is more common than to see four or five keys, in the playing of a scale, held down at the same time by young ladies, who read music with great facility. This violation of harmony, intolerable to well-regulated ears, results from want of attention to the preliminary exercises. Difficulties in the practical part of music have, of late, increased in such undue proportion to effects, that none but those who have received very early instruction may emulate the brilliancy and articulation of those fashionable performers, who are eminent in their profession. However, the music-mad passages of some modern piano-forte

composers are not worth the trouble of conquering; and though early youth is to be recommended as the season for undergoing the process of strengthening the hand, and rendering the fingers independent, it should be with a view to the beautiful and intelligible compositions of Dussek, Cramer, and Hummel, or of Mozart and Beethoven; and not for the sake of the ordinary parade pieces, of which the music-shops are so prolific. Those who have not had the advantage of commencing with a good master, at nine or ten years of age, should endeavour to give a more exquisite polish to all they can accomplish, which may be generally more pleasing to hearers than the most rapid execution unaccompanied by taste. Those who are deficient in confidence, will always find a resource in duetts; which, while they offer greater ease in the execution, produce a fulness and richness of effect, to which one performer is quite inadequate.

As the taste gradually forms, in proportion as the pupil becomes acquainted with a succession of good authors, it is of the highest importance that, in the choice of pieces, the real piano-forte style should be preserved; and that flimsy extracts from operas, ballets, &c. should be avoided. Diligent attention at concerts, and observation of the manner of fine performers, are efficient means of improvement.

Supposing the pupil to have attained a pretty good execution, it may be proposed that the studies shall be finished by this progression of authors: — Mozart, Clementi, Dussek, Beethoven, and Cramer's more difficult compositions,

with Clementi's preludes and exercises, Gradus ad Parnassum, and Cramer's studies, and the difficult productions of distinguished composers, ancient and modern. If any would still proceed and form a taste for the loftiest departments of the art, the works of Handel and Sebastian Bach form the proper termination. It should be strongly impressed upon the mind of the student, that what is attempted should be well executed; and that it is better to stop short half-way with a neat and rounded execution, than to risk great difficulties with a lame or heavy finger. As the time of many young ladies is claimed by other accomplishments as well as music, it may be proper to remind them, that the greatest labour does not always secure a pleasing performer. As an instance of the effect of strong natural taste, we will only mention, that we have heard some of the andante movements of Haydn's sinfonias played by a gentleman whose abilities in fingering would never help him through a scale, yet so just was the expression of this amateur, so finished his embellishment, and so delicate his touch, that, in the result, it appeared to the hearer as though a professor were at the instrument. Part of the false taste which has been introduced by popular singers and performers into the music of the present day, is a capricious dragging of the time (*tempo rubato*) from a notion, which is the very reverse of truth, that an adherence to time destroys expression. Mozart has well combated this error: he distinctly states in his letters, that time is the most difficult and necessary part of music, and he prides

himself upon always being accurate in it. It is not necessary that the mechanical process of counting and beating should be remarkable in performance; a good master will encourage the habit from the first, and the student will find, that to mark the proportions of rhythm soon becomes an involuntary action of the mind.

The incautious use of the pedals should be guarded against, not only because the sounds being sustained, irrelevant harmonies are often heard in confusion, to the annoyance and injury of the ear, but because this scheme for covering poor execution by noise, is now generally understood; or if such be not the interpretation, the frequent employment of the pedals is, at least, set down to bad taste. Mozart and Clementi, who sustained the character of the most finished and expressive performers possible, needed no aid of pedals to heighten the effect of their compositions and execution.

At the same time that the fingers are trained, the eye accustomed to prompt service, and the ready answer of the hand ensured by the practice of *new* music at frequent intervals, it is expedient that the pupil should be acquainted with figured basses, and the inversions and roots of chords. This study, which is called thorough bass, has, we know, a frightfully harsh sound in ladies' ears; but it is really so simple and trifling, compared with the drudgery of musical practice, that we can only compare the acquirement of this knowledge to learning a common rule in arithmetic. A little book, entitled The Thorough Bass Primer, by Burrowes, explains so concisely the elements of the musical short-

hand, that no one who takes the trouble to read that work, will complain of having been decoyed into unnecessary trouble. Thorough bass, it is true, leads a little way into the science of composition, but not into any of those abstruse parts, the comprehension of which depending upon innate propensities, would of course make any attempt to explain them to the general learner absurd.

Under the direction of a competent master, the steady and careful pupil, possessing ordinary intelligence and faculties, will certainly reach correctness of performance. This point gained, the next endeavour should be to understand the intention of a composer;—to feel out the just degree of force to be given to any emphatic note or group of notes;—to diminish and increase the sound in proper places;—to discover melodies in the bass and inner parts as well as in the treble;—and, lastly, to see, in the mind's eye, all the symmetry of structure in a composition. This taste is to be acquired; but its acquirement will be slow in those cases where the pupil plays continually alone; while it may be greatly facilitated by playing, in small parties, such music as the airs of Mozart, arranged for the piano-forte, harp, flute, and violoncello; Beethoven and Mozart's symphonies; Mozart's concertos, and Romberg's symphonies, of which, excellent arrangements by Novello, Watts, J. B. Cramer, and Hummel, are to be obtained. It is the richness of harmony, and the constant flow of many parts, which refine the ear and quicken general apprehension. For this purpose, also, regular compositions, like

the sonatas and symphonies of Haydn and Mozart, which are not only pictures in point of design, but contain the purest harmony, are greatly preferable to popular fantasias, which, from their irregularity, are trifles in the estimation of composers, and, by their licentious combinations, essentially injure the ear. It is wise to lay as good a foundation for raising the taste, as for the mechanism of execution: when the judgment has become settled, and the natural resolutions of harmonies fixed in the mind, we may listen to the wildest passages of Rossini or Meyerbeer, and even be amused with their novelty, but our principles will not be disturbed. Nothing is to be gained from that kind of music, termed harmonized airs and glees, with symphonies and accompaniments, put forth by the shops for the sake of those amateurs who, having learned but little, occasionally indulge in joining a second or a bass with the ladies at an evening party. National melodies, provided their character be faithfully preserved, are useful and agreeable; but the generality of vocal pieces, such as Troubadour Airs, Lays of Minstrels, and the like, usually served up on such occasions, should be rather condescended to than encouraged; for though we are bound to humour the fancies of our friends, we must be cautious that a little smooth harmony, or trite melody, do not impose itself upon us as the consummation of art, and that our own taste, instead of making advances, do not sicken and retrograde. From thoroughly bad music there is nothing to fear; we question whether it may

not sharpen the relish for good authors; but mawkish middling compositions, when frequently listened to, are decidedly insidious and hurtful.

DANCING.

Music and Painting possess many advantages over the art of dancing; but in no point of view is their superiority to dancing so conspicuous as in the zeal displayed by private individuals to attain the excellences of the professional painter or musician; while, however greatly the graceful movements of a first-rate public dancer may be admired, in society they are never imitated. It is usual, and doubtless judicious to foster a talent for painting and music, and to push the pupil forward as far toward perfection as circumstances will permit; not with a view to the adoption of the art cultivated as a profession, but as being a valuable accomplishment in private life: the more difficult studies, and that kind of practice which leads to excellence in the art of Dancing, on the contrary, are never entered into, except by those who purpose appearing upon the stage. To emulate the master-touches of the painter or musician, is deemed meritorious in almost every class of society; the amateur who either wields the brush or touches the piano, adopts the same style, and occasionally rivals the execution of the professor; but public and private dancing are so exceedingly different from each

other, that what may be deemed a beauty in the one, would justly be considered a defect in the other: it is the ambition of the *artiste* to astonish and delight; the lady who joins in a quadrille, aspires only to glide through the figure with easy and unobtrusive grace. A fine piano-forte performer is expected to play with equal spirit at a private party as in the concert-room, the musician's art being everywhere the same; but it would be in the extreme of bad taste for the ball-room dancer to attempt the least brilliant of those embellishments to "the poetry of motion," which are displayed by the dancer on the stage. Hence, it is not only impossible to hold up any public professor of the art of dancing as a model for the pupil, but it is absolutely incumbent on the master to warn those who are confided to his instruction, from aspiring to what are deemed the higher walks of the art. In those days when considerable agility was required to avoid unpleasant collisions of the cumbrous hoops then in fashion, and distressing entanglements of the festoons with which they were adorned, during the mazy figures performed in the ball-room,—fine dancing was deemed an accomplishment of first-rate importance; but at the present time, although every lady is expected, as a matter of course, to dance with ease and correctness, no one is permitted to be brilliant. Dancing has ceased to be a difficult and toilsome exercise, and is now softened down, as it certainly should be in society, to an agreeable pastime. It must not, however, be forgotten, that the ease, grace, and neat execution, which are confidently looked

for in ball-room dancing, must needs be the result of diligent practice; without it, the pupil cannot expect to go through a quadrille with credit to herself, or comfort to those with whom she happens to be associated. The facility displayed by the accomplished, should never lead her to imagine, that dancing, as she sees it practised, is easy of acquirement; they must have previously devoted that attention to the preliminaries of the art, which is required of her by those who desire to see her capable of displaying an equal degree of ease and elegance.

For ages past, Terpsichore has had innumerable votaries; and dancing will, doubtless, ever be a source of pleasure to mankind while graceful motion is admired, and joy enlivens the earth with even "brief and distant glimpses of her face." Various eminent authors have written in its praise, not merely as an accomplishment, but as a graceful and beneficial exercise: among its advocates, are Locke, Lord Herbert of Cherbury, Addison, and others of deservedly high reputation.

The great Locke, in his Treatise on Education, says, "Dancing, being that which gives graceful motion to all our lives, and above all things, manliness, and a becoming confidence to young children, I think, cannot be learned too early. Nothing appears to me to give children so much confidence and behaviour, and so to raise them to the conversation of those above their years, as dancing."

Lord Herbert, of Cherbury, to whom the world is indebted for some excellent remarks

on the advancement of youth, states, that those who have properly learned to dance, appear to understand more what to do with themselves, and to have more freely and elegantly the use of their limbs, and command of their carriage, than others; who, labouring under a stiffness in their motions, seem as though they were taken in the joints; and appear not to be capable either of sitting down, rising up, standing, or walking, in a manner that is agreeable to the eye of taste. He also observes, that those who have been taught by the more accurate dancing-masters, enter and quit a room where company is, and address themselves to persons, both above and below their own stations, with far more grace and propriety, than those who have not had similar advantages.

In Fordyce's Sermons to Young Women, the author observes, that he must acknowledge he can see no reason for declamation against the moderate and discreet use of dancing. "I freely confess," he adds, "that I am one of those who can look on with a very sensible satisfaction, well pleased to see a company of young people, joyful with innocence, and happy in each other. If an exercise so sociable and enlivening, were to occupy some part of that time which is lavished on cards, would the youth of either sex be losers by it? I think not. It seems to me, there can be no impropriety in it, any more than in modulating the voice into the most agreeable tones in singing; to which none, I think, will object. What is dancing, in the most rigid sense, but the harmony of motion rendered more palpable? Awkwardness, rusti-

city, ungraceful gestures, can never surely be meritorious."

The Spectator is also an advocate for dancing: he says, in one of his papers, "It may appear odd, that I, who set up for a mighty lover, at least, of virtue, should take so much pains to recommend what the soberer part of mankind look upon to be a trifle; but under favour of the soberer part of mankind, I think they have not enough considered this matter, and for that reason only esteem it so lightly. I must also, in my own justification, say, that I attempt to bring into the service of honour and virtue, everything in nature that can pretend to give elegant delight. It may possibly be proved, that vice is in itself destructive of pleasure, and virtue in itself conducive to it. If the delights of a free fortune were under proper regulation, this truth would not want much argument to support it; but it would be obvious that there is a strict affinity between all things that are truly laudable and beautiful, from the highest sentiment of the soul to the most indifferent gesture of the body: the business of dancing is to display beauty; and for that reason all distortions and mimicries, as such, are what raise aversion instead of pleasure."

Mrs. Chapone very justly remarks, that dancing is now so universal, that it cannot be dispensed with in the education of a gentlewoman; that it is, indeed, both useful and ornamental, as it forms and strengthens the body, and improves the carriage.

Many other passages, from the works of the wise and good, in old times, as well as in our

own days, might be adduced in favour of the Art of Dancing: it would, however, be needless to add to the number, as enough have been selected to show the high estimation in which it has been held, by writers whose opinions merit the utmost respect.

UTILITY OF THE EXERCISES CALLED CALLISTHENICS.

MEDICAL writers of all countries have strongly insisted upon the utility of exercise.

"The age of infancy," says Tissot, a French writer, "is consecrated by nature to those *exercises which fortify and strengthen the body*, and not to study, which enfeebles it, and prevents its proper increase and development."

"This first epoch of life," says Sinibaldi, an Italian writer, "to the age of seven, ought to be entirely consecrated to the perfect development of the organization of children, and by the agency of *physical education*, to render them as healthy, robust, and strong, as the nature of man will permit."

"The mind ought never to be cultivated at the expense of the body," says Spurzheim, a German writer; "*physical education* ought to precede that of the intellect, and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is the base, and instruction the ornament of education."

"He [who is thus brought up] has gained,"

says Brigham, an American writer, "what is far, very far more valuable than any mental acquirements which a child may make, viz. a sound body, well developed organs, senses that have all been perfected by *exercises*, and stamina which will enable him in future life to study or labour with energy and without injury."

"In every system of education," says Dr. Marshall Hall, "at female seminaries, as well as at boys' boarding-schools, a plan of *regular and active exercises* should form an essential part; the want of exercise not only leads to general feebleness of the frame, and of the mind, but it frequently sadly interferes with the growth and development of the form."

"No artificial means," says Dr. Duffin, "can be regarded as substitutes for *active and judiciously guided exercise*. This alone can preserve the frame of the body perfect in its symmetry.... Nothing tends so much to the due performance of all the mental operations, as a sound, a vigorous, a well-made frame. The mind has no actions, which it performs in a state dissevered from the body. At each distinct operation of its subtile labour, it exhausts a fixed and definite proportion of nervous energy, and cannot renew its labours beyond a certain limit, till the blood, rendered nutrient by food, renovates, in its course, the nerves whose power has been exhausted. Hence, exercise is not only useful in adding to the symmetry of the form, but also in lighting up and invigorating the spark by which that form is animated and beautified."

On the faulty and imperfect exercises introduced into this country under the name of Callisthenics, Dr. Duffin, in the same excellent work on Lateral Deformity of the Spine, observes that "when first introduced into this country, they were of much too athletic and violent a kind; but, by judgment and experience, *they are at length reduced to a series of graceful, dignified, and natural movements, admirably adapted to promote an equable evolution of the physical powers*, and to call into action, in regular succession, every part of the muscular system. *In the prevention of deformity, these exercises, properly conducted, are invaluable, and by their influence on the general health, through the medium of the muscular system, have, in numerous instances, wherein obliquity has actually taken place, alone sufficed to remedy the evil.*"

These extracts afford specimens of the opinions of the ablest physicians of various countries, respecting the utility of exercises.

Improved Callisthenics, accordingly, are taught in the principal English, as well as foreign boarding-schools; and it is universally stated that those ladies who have been subjected to its discipline have acquired strength, improved health and more elevated stature, as well as firmness, ease and grace, in their motions, while many have been cured of disagreeable deformities without any, the slightest, accident resulting from it.

THE GYMNASTIQUE DE TRONCHIN.

In very many conditions of life, the most useful exercise or employment of muscular action is that called forth by indispensable occupations and domestic cares.

On the continent, this is termed the Gymnastique de Tronchin, because that philosophical physician proved the advantages of it to women who had neglected it, and persuaded them that habits of luxury and even easy sedentary life, were the principal causes of nervous affections, and of that weakness of organization which perpetually multiply to them the chances of indisposition and disease.

It is to be observed also that this kind of exercise, so suitable to the nature of the sex, very happily employs at once the muscles and the will, calms mental agitations, and prevents that troubled sensibility and nervous irregularity which we observe frequently in indolent women, who are tormented about frivolous tastes and trifling passions.

The exercise which women of middling condition find in useful occupations, is the more salutary, because it joins to the natural effects of exercise the internal satisfaction which the fulfilment of a duty bestows: it is, for this reason, peculiarly calculated to occupy the mind and to prevent it from dwelling too much upon itself, as it does in persons overcome by sloth.

In cases of habitual suffering and indisposition, many females, whose sensibility has been

disordered by a multiplicity of emotions, would find their physical condition very promptly ameliorated, if, by applying to themselves this moral treatment for ennui, they were kept in a state of employment, or lively inquietude,—undergoing changes of situation, and compelling them to occupy themselves for some time about the means of existing, or any other object capable of employing their sensibility.

It is always a mark of a very low and vulgar woman to be afraid of being seen or known to perform domestic duties.

The same remarks apply to the practice of the arts and trades.

And here it must be observed that, regarding those arts which are exercised by means of the needle, &c., or which do not require violent or difficult movements, as particularly suitable to females, it is a matter of disgust to see women, in our large towns, bending like savages under the weight of burthens, or gaining a livelihood by the most toilsome labours, whilst strong men, usurping the professions of the delicate and feeble sex, become stay-makers, mantua-makers, hair-dressers, haberdashers, and do not blush to spend their lives in vending perfumes, gauze and lace.

It is a duty which every woman of generous and noble feeling owes to her sex and to humanity, to discourage the employment of men in this way, by making purchases in no shop in which they find them thus employed. Ladies would assuredly attend to this, if they were aware of the fact, that shops are filled with these epicene and disgusting fellows, on

the presumption, loudly avowed by their masters, that their sexual difference makes them agreeable to ladies, whom they win to a more profuse expenditure! so that every lady entering a shop of this kind has the look of approving of the trap that is thus insultingly laid for her!

The result of this has been noticed by a French writer, who says, "In England, men sell all the little trifles that compose a lady's toilet. This custom will never obtain amongst us; and it is doubtless the cause of the want of grace and elegance in the dress of English ladies. Females alone possess that delicate tact which suggests what will improve; men never have their exquisite sentiments of the peculiarities of fashion."

GAMES.

These are mere trifles compared with what has already been mentioned. It was not indeed my wish, in this work, to teach arts of direct and practical utility in life, which are most suitable to men; but still useful education, and more especially the preservation and improvement of beauty, and the prevention and correction of those usual tendencies to personal defect, which are inseparable from constrained or careless habits, were my objects, as here most suitable to women. Education and prevention, then, require more direct and systematic means

than games. The former should, in general be confided to teachers; the latter, with a little maternal, and, in case of actual deformity, with a little medical, guidance, may be left mainly to children themselves. It is prevention, not cure, that is the object of this work. I therefore notice but the principal of these games, and that slightly.

LE DIABLE BOITEUX.

In this game, the shoulders are exercised; the rest of the arms have a stiff and awkward position; and there is little in it of an easy or graceful character.

LA GRACE.

This is a new game, common in Germany, but introduced into England from France. It derives its name from the supposed graceful attitudes which it occasions. Two sticks are held in the hands, across each other, like open scissors; and the object is to throw and catch a small hoop upon them. The game is played by two persons. When trying to catch the hoop, the sticks are held like scissors shut; and open when the hoop is thrown upward. Compared with the means already before the reader, it is as inferior as it is childish.

SKIPPING ROPE.

The same remark may be made on this game, which there are several ways of practising; by simply springing and passing the rope under

the feet with rapidity, once, twice, or even thrice; by crossing arms at the moment of throwing the rope; and by passing the rope under the feet of two or three, who skip at once, standing close, and laying hands on each other's shoulders.

SHUTTLECOCK AND BATTLEDOOR.

This game consists of striking a piece of cork covered with leather and tipped with eight or ten feathers up into the air, with a light racket covered with parchment. The object of the players is to keep the cork constantly passing and repassing in the air. It is a one-handed game, in which the right hand will always be preferred, and it is therefore peculiarly objectionable for young ladies, as ensuring that one-sidedness which is the cause of so much mischief.

BOW AND ARROW, &c.

The same strong objection may be made to this game, in which the attitude is moreover a twisted one.

Bowls, nine-pins, billiards, &c. are all liable to similar objections.

TRAVELLING.

THE pleasures of travelling are as various as they are numerous: whether, as metaphysicians, we desire to observe the human mind under every peculiarity of climate and education; or, as philosophers, seek to prosecute more largely the studies of natural history; or, as artists, propose to profit by the inspection of the productions of ancient genius and ancient lore.

The very view of foreign countries must be singularly delightful; the diversities of the landscape, the system of husbandry, the dress, manners, and customs, of the artless peasantry, or the more refined gentry and noblesse, must each and all present objects of agreeable observation and reflection. Never can curiosity, one of the earliest and strongest emotions of the human mind, be more widely or more pleasingly gratified. Even in crossing the Atlantic, and finding himself in France, the traveller must be reminded by every thing he sees that he is no longer in his native land. The sound of a strange language, the sight of manners so different to those with which he has been familiar, must keep him alive to the consciousness of his being from home; and while at one time drawing him into meditations on the superiority of that distant home, must at other times lead him to select improvements with which, on his return, he shall supply what is defective, and amend what is wrong. If be-

yond France he passes to Holland, to a country redeemed from the sea, greater novelties of landscape must repay his fatigue; and the more northern nations must yet more gratify curiosity. The small and lonely island of Iceland is a mine of almost inexhaustible wonders: its singularly enlightened inhabitants, its severe climate, its languid vegetation, its geysers, its volcanoes, must each reward the attentive rambler's notice, and offer endless scope for observation and conjecture. Switzerland, with her lakes and snow-topped mountains, discloses a very different but not less interesting field for excursive wandering; and Italy, to the charms of landscape, adds the high treats of the monuments of ancient arts, whether viewed in the well preserved painting and sculpture, or in the ruins of edifices renowned for their beauty, or for their early use. The shores of Greece spread out a still richer banquet; for there scarce a spot can be traversed, without exciting interesting recollections of the great and the good who once flourished as heroes, statesmen, or philosophers; where now ruin and depopulation reign.

A new insight into the human mind is enjoyed by those visiting the semi-civilized countries of Asia, or the barbarous nations of Africa and South America. Not only men and manners different, but animals and vegetables dissimilar to all before beheld, regale the stranger's eyes. And it must be with an overwhelming emotion of surprise, that amid a people scarcely distinguishable by intellect from the brutes that surround them, the traveller discovers the ruins

of architecture that denote the early civilization of a land, now desolate and unrefined. The ruins of Palmyra in Syria, the pyramids of Egypt, and the remains of ancient architecture scattered in the vicinity, are all interesting objects of attention thus contrasted. To travel only to a distant section of our own country, must refresh the mind with rich materials for thought and contemplation; but to ramble in climes and amid people dissimilar and before unknown, must afford one of the highest entertainments that can be enjoyed.

I cannot imagine a more delightful or improving mode of becoming acquainted with the natural history, the customs and manners, the architecture, &c. &c. of foreign countries, than that of visiting them; and, whilst residing in them, by books and by observation gaining every necessary information.

The history of a nation must be read with peculiar interest, and with more profound impression, in the midst of the scenes celebrated by the events recorded: the biography of the good and the great must be perused with increased earnestness on the spot where they acquired their renown; the habits and modes of life must be remembered with ineffaceable precision: the animal and vegetable productions, by the double aid of books and observation, must be recollected accurately and tenaciously. A few years thus agreeably and profitably spent, besides the pleasure actually enjoyed, would enable the judicious traveller to lay up a hoard of intellectual wealth for future enjoyment. All the faculties of the

mind, enriched and invigorated, would more nobly and healthfully expand. A matured judgment, an enlivened memory, a plenteously stored imagination, would present never-failing sources of mental recreation, for every after-hour of life. Nor would the benefits be confined to a heightened power of selfish gratification; the intelligent traveller would form an acceptable member of the social circle, conferring information and entertainment various, important, and amusive; instructing the young, and diverting the old.

KEEPING A DIARY.

Many persons, of both sexes, accustom themselves to keep a journal of their daily engagements. It is for this purpose that so considerable a number of pocket-books are yearly sold; a fact that substantiates the numerous persons preserving such a diary. It may therefore be fairly presumed the practice is not troublesome or difficult. The great Dr. Johnson not only pursued the plan himself, but earnestly recommended it to the observance of his friends and to society at large.

The memoranda usually noted in these journals are bounded to the account of engagements and amusements, and sometimes a few brief remarks on any particular occurrence. I have often thought such a diary might be used in a

way in which I believe it has never yet been employed.

Instead of simply noticing an engagement or amusement as an *occurrence*, I would advise its being marked down as a *means* of pleasure, social or domestic: days so spent to be distinguished by a peculiar marginal sign. Events of a painful nature may also have some appropriated mark; say a cross against the days of sorrow, and a circle opposite to the days of ease and pleasure, to the days unclouded "by any *cause* of sadness." At the end of a year, (for so long should the system be pursued, to give it a fair trial,) the crosses and the circles may be each summed up, and I am bold to say, the signs of good would immensely preponderate over the signs of evil. There is only one rule that must be closely observed:—to note occasions as really in themselves productive of pleasure or pain, not as we enjoy or abuse them; and thereby another benefit will accrue; we shall be convinced how many means of happiness we have failed to profit by, or have by petulance and folly turned into sources of vexation.

The same kind of arrangement may be adopted to prove how much the days of health outnumber the days of sickness. A distinguishing mark for each, say a crescent as the sign of health, (the emblem of Diana, the healthful goddess of the chase,) and an arrow as the sign of disease (the metaphorical symbol of the dart of death.) The calculation of these several signs annually, would unequivocally prove, in the generality of lives, at least how greatly the

hours of health and ease outbalance the hours of pain and disquiet. Is it too assuming to say that the proportion would be as minutes to hours?

You will observe I have been particular in specifying the *causes* for pain or pleasure. The sickly weakness of some minds, and the irascible impatience of others, often cause the perversion of the purest occasions of enjoyment. This is not the error of fate, but of folly; not the absence of the means, or the powers of gratification, but the wilful abuse of them; not a deficiency of opportunities, but of dispositions for happiness. A party of pleasure is assuredly an occasion for enjoyment, and must be so noted, however ill-humour and impatience may have rendered it a cause of disquiet. The disappointment of any intended pleasure must not be designated an evil, unless the alternative sustained has been positive mischance; for persons may be disappointed of one particular amusement, and yet may not be thereby plunged into any state of discomfort; nay, in ninety-nine cases out of a hundred, in the midst of disappointment, may remain surrounded by numberless means of gratification.

The kind of self-examination such a plan would demand, would not be the smallest benefit accruing from its adoption. How many frailties and mistakes would be thereby detected; and by being detected only by ourselves, might awaken, without wounding, the proudest; might improve, without exposing, the most faulty.

A journal would thus become a kind of second conscience, permanently recording the dictates of our internal monitor. It would become not only the register of our actions, but the remembrancer of our faults. We are invited to some festivity; we go in ill-humour; we see every thing through a distorted medium; we return discontented. This must not be noted as a day of disaster, but as a day of error. Pleasure lay before us, but we chose to reject it; we are disappointed of attending some public or private entertainment, and are angry, and taint every home comfort with our indulged displeasure: yet we are in health, we have resources of domestic recreation, but because we cannot be happy in one particular mode, we will not be happy in any other. This, then, is not an instance of misfortune, but of obstinacy and cupidity.

If the faults of character, detected by such inquiries, are amended with candour and firmness, we open to ourselves a new source of satisfaction; for all mankind can bear testimony that the correction of error bestows pure gratification. "Je sentis et j'ai souvent senti depuis lors, en y repénsent, que si les sacrifices qu'on fait au devoir, et à la vertu coûtent à faire, on en est bien payé par les doux souvenirs qu'ils laissent au fond de cœur."—These were the words of the eloquent Rousseau, when commenting on the feelings he experienced after having yielded his wishes to his duties. If to him, a man of sentiment, rather than of virtue; if to him these recollections were so

sweet, how much more compensating must the remembrance of corrected faults prove to those better understanding morality, more justly appreciating virtue and vice.

ORDER AND METHOD.

ORDER and method appear synonymous terms, but, in strict propriety, have very distinct significations. *Order*, implying the arrangement of *things: Method*, denoting the regularity of *actions*. Articles may be placed in order, and disposed in the least possible space, or placed in the best possible arrangement; but this disposition may be performed in several different ways, methodically or unmethodically. *Method* implies that the operation of adjusting such articles, was the most expeditious, neat and judicious that could have been adopted. Order, saves space: method, saves time.

The advantages of order and method may be illustrated by a variety of instances. Take a familiar example. Throw into a trunk, various articles, promiscuously mingled: fill every part as closely and as fully as possible, till pressure and sight convince you, that by this mode the trunk can hold no more. Now by this plan can you hope to remember the station each article occupies?

But unpack the contents of the trunk, empty it, and replace the articles with regularity, piece by piece, in distinct rows, and adapted to

the corners and vacancies as they occur,—you will soon perceive that the whole package will not only occupy considerably less space, but that you will with facility recollect the situation of each article.

Similar is the principle upon which order and method confer benefit, to whatever purpose they are applied: in the arrangement of time, money; in the regulation of ideas, and in the modes of acquiring knowledge, in all its branches of arts, sciences, and literature.

ARRANGEMENT OF TIME.

"Let every hour bring its occupation, and every occupation have its hour," was the admirable maxim of that great moralist, Dr. Johnson. To which may be added the well-known adage, attributed to the celebrated De Witt, "Do but one thing at a time."

The axiom of the English moralist carries its meaning on its surface; but it is impossible for any one, who has not made the experiment, to conceive the immense advantage of this appropriation of time. This is the age of experiment, and therefore a request for one to be made, may safely be risked.

Let any individual earnestly desirous of doing something, which in his present state of desultory occupation he deems it impossible to complete, calculate what number of hours the desired work will require. This computation will not prove by any means so difficult as it may at first view appear. It is only necessary to discover what can be effected in one hour,

and multiply that hour by the several divisions of the work that can be effected in it. Next, must be run over in thought the successive occupation of the unregulated day.

Without stopping to smile at his surprise on the discovery of the preponderance of idle to busy hours, let him simply proceed to appropriate to each *necessary* daily duty just as much time as each may require, but no more; let him then give even a superabundant space for rest, and sleep, and meals. Yet after all these deductions, if the calculation has been fairly made, he will be astonished at the residue of leisure at his command.

In fact, it is only by appropriation that time has any value. For as Locke wisely asks,—What is time? Is it any thing that can be grasped, pourtrayed, or in any other manner than by occupation possessed. Nay, can it be defined, but by the events by which it is marked. Divided by the alternations of light and darkness, by the changes perceptible in nature or ourselves, we conjure time into a real possession, when in fact it is a nonentity more utterly undefinable than any thought the mind can form.

The maxim of De Witt requires further comment, for it appears on the surface as a truism too palpable, and wholly unnecessary to be inculcated, since to do only one thing at a time is a matter of necessity. This great man, however, knew from experience its importance, and felt, from observation, the propriety of its diffusion. He accomplished so much in the twenty-four hours, that he was

asked, by what secret art he completed what he undertook. Then it was that he answered, "I do but one thing at a time."

Those indulging themselves in desultory employment, passing from business to business with versatile and unfinishing eagerness, will quickly discover the worth of this maxim. Perpetually busy, harassed by numerous occupations, they fly from one to another, and though always employed, effect nothing. Affairs multiply rather than lessen beneath their assiduity; for continually entering on new avocations, they neglect to complete those before commenced.

Thus wearied, embarrassed, and disheartened, they not unfrequently sink into quiescence and indolence, from utter hopelessness of extricating themselves from their multifarious undertakings.

But let them calmly obey the judicious mandate; let them begin any one business, and steadily complete it, ere they pass to another; let each affair in its due time be adjusted, and gradually the pressure complained of would cease.

Besides the time gained by arranging our hours to appointed duties, another advantage is thereby procured—the spirits are preserved cheerful, and free from irritation.

The consciousness that whatever ought to be done has its allotted period for performance, prevents any restless attempts at executing it at improper times, or any risk of neglecting it altogether. Leisure is consequently relished, without any harassing fear of its being improperly extended. The clock will remind us of

the hour of business, till when we may enjoy the sweets of relaxation. By having such appointed periods of business and rest, we escape the irritating sensations of knowing there are duties to be performed, without knowing when. Thus we taint leisure with the cares of business, and hurry business into fatigue.

The haste caused by procrastination is not the least mischievous or unpleasant result of unregulated activity. Avocations that would have afforded amusement, if performed in their right season, free from hurry and perturbation, by being deferred, enforce such precipitation (that haste may supply the omissions of punctuality,) that they become actually tormenting; or by being performed slowly, at long intervals, prove wearying and disgusting.

The flushed cheek, the trembling hands, that accompany hurried employment, sufficiently express the painful disorder of the mind and feelings; as the listless yawn, and joyless assiduity, of those wearied by procrastinating slowness, evidence the cheerless lassitude of the tired spirits. Easy is the mode by which these minor but harassing vexations may be avoided—"Do one thing at once, and at its appointed time."

ARRANGEMENT OF MONEY DISBURSEMENTS.

The orderly arrangement of money disbursements, though deemed a lowly duty, is of the utmost consequence to all degrees of the community, the rich and the poor, the noble and the ignoble.

The most considerable revenue may be rendered inadequate to the expenditure of its proprietor by mismanagement: for it is a self-evident proposition, that if disbursements exceed receipts, confusion and poverty must ensue. It matters not whether the receipts are hundreds, thousands, or millions; the rule equally applies to all. And to all there is but one preventive —order in regulating expenses, and adapting payments to the power of making them.

Again it is necessary first to provide what is essential to comfort and decency, what is more immediately required by the individual, or what is in character with his rank, before unnecessary expenses are incurred. For if the limits of the fortune are faithfully observed, yet if that fortune is lavished on superfluities, the unnoticed claims of necessity will produce the horrors of want, as surely as if the limits of fortune had been at once outstepped, since it must come to that at last.

Thus, those who indulge in luxuries beyond their means, and gratify themselves with the embellishments and amusements of life, at the risk of resigning their comforts, and finding their actual wants unsupplied, are preparing for themselves the most painful form of poverty—poverty embittered by former magnificence; since a day of reckoning must sooner or later arrive, and the claims of nature cannot be set aside.

To avoid this distressing mistake, (for such folly is the effect of miscalculation, or of the neglect of all calculation,) there is a simple rule, to commence every year with making a

computation of every *necessary* expense, of all that must be purchased, and then at one glance shall be seen what may be appropriated to superfluities. So much may be assigned for dress, so much for housekeeping, &c. &c.; a dozen lines would comprise the whole statement.

It may here be observed, that it is an admirable plan to set aside a certain sum annually, monthly, or weekly, for the purposes of charity, according to the circumstances of the individual. Benefactions would thus be performed without effort, and a regular stream of beneficence be perpetually flowing. We have heard of a small sum being put into a purse, for the service of the poor, every week, when the accounts for that period were closed. This sum, either as a guinea, a crown, or a shilling, if adapted to the fortune, cannot be felt as a loss, and yet give great power of relief.

The judicious dispensation of fortune, also precludes the necessity of resorting to expensive expedients, to supply the deficiencies induced by omission and negligence; just as the regulation of time prevents the confusion of haste and the embarrassments of non-performance. The effect on the feelings is exactly similar; the well-ordered fortune, and wisely regulated household, of families of every rank, causing more honour and felicity, than could be possessed by the largest revenues, and proudest titles, without regulation of finance and internal economy. Since nothing can be more certain than that, the man who squares his expenses to his wealth, however limited that wealth,

must feel more true peace, and ensure more genuine respect, than the richest noble, whose profusion plunges him into debts he cannot liquidate, and into perplexities equally fatal to his honour and his tranquillity.

ARRANGEMENT OF IDEAS.

In the arrangement of our ideas, the comparison already stated is strikingly illustrative. For it is of very inferior consequence to have accumulated a vast number of ideas, if they are so confusedly mingled, that not one can be found at the moment it is wanted.

It is by judicious regulation, that we render the faculty of memory truly valuable. For, as Rogers elegantly exclaims, when speaking of thoughts, "Awake but one, and lo, what myriads rise." This power of association enables us so to link our recollections with one another, that we are enabled, by recurring to one thought, to unfold the chain of ideas of which it forms the first link. Here we see of what vast importance it is, to arrange these several links in such a manner, as shall make them successively informing.

How much may be done by a skilful association of ideas, is demonstrated by the ingenious science of Mnemonicks, by which the faculty of memory is assisted to effect a surprising accumulation of knowledge.

Though the professors of this science announce its simplicity, it is generally deemed of very difficult attainment. Yet if we reflect that all our remembrances are caused by as-

sociated ideas, we shall find that we all in reality act upon the same principle. The reference to this modern study has been introduced here, only to confirm the opinion of the advantage of regulating our ideas, and of the possibility of doing so.

As when articles are thrown into a box without order, it is difficult, if not impossible, to find them the moment they are wanted; and as, after long search, they may be discovered too late for the purpose for which they were sought; so ideas received into the mind without order, make but slight and confused impression, and are seldom ready for use—remembered accidentally, and perhaps at periods when their recollection is of no service. Thus many occasions of improvement to ourselves and others are lost, and the mind never enjoys that delightful command of itself, that grasp of its powers, that clear insight into its accumulated knowledge, that makes the effort of acquiring information, and the consciousness of possessing it, equally sources of animating and agreeable emotions.

ON METHOD.

To insure this joy-dispensing order in all our thoughts, and connect it with all our acts, we must habituate ourselves to introduce method into our train of thinking and acting.

For, (to recur to our old comparison,) the articles packed into the box may be arranged in precise order, but in so packing them, considerable time may have been lost by the man-

ner in which the operation was performed, and thereby great labour and tardiness incurred. But by acting on some plan, by methodising our efforts, we not only gain time, but avoid weariness.

METHOD IN SELF EDUCATION.

Thus, in attaining knowledge, it is not enough that we endeavour to arrange our ideas after they are acquired; we must also, if we would unite pleasure to duty, pursue a methodical system in acquiring them.

We must not jump from science to science, or take our first view of any branch of learning at the middle, or closing proposition: we must begin with the rudiments, and only proceed step by step, not moving an inch, till the first thing to be learnt is perfectly comprehended. We must also make ourselves acquainted with the easier studies, ere we go to the more difficult ones; for otherwise we shall needlessly multiply difficulties, and either become very superficially acquainted with the science we study, or resign our attempt of acquiring it, from the accumulation of those obstacles ourselves have caused.

It is attention to method, that renders schools, and professed instructors, so generally preferred for the attainment of knowledge. These invariably inculcate every art or science by certain given rules, and slowly and gradually lead pupils from the first principles to the higher branches. Persons designing to teach themselves, are generally too impatient to com-

ply with such progressive initiation, and are desirous of springing to the summit of excellence, without condescending to mount to it step by step.

DRAWING.

Drawing ought to be well understood, ere painting can be wisely attempted. For what beauty, or truth of colouring, can conceal deformity of proportion, or falseness of perspective? Nay, can there be truth of colouring, where there is no accuracy of delineation?

The most acute genius cannot comprehend the abstruser branches of the science of numbers, algebra for instance, without having previously learnt the power of numeration, and passed through the science of arithmetic.

READING HISTORY.

In reading, most especially in reading history, a method in doing so is essentially necessary. And here, it may not be deemed irrelevant to remark, a common anachronism induced in the memory of youthful readers. The history of their own country, and of Rome, are generally the first works put into their hands; and it is not till some time after, that the history of Greece is given to them. Now does not such an irregular proceeding, produce a misconception of the occurrence of events in the opening mind? a misconception never perhaps to be eradicated.

Young persons having read of the obscurity

of the earliest history of Rome, and thereby naturally exaggerating her antiquity, cannot afterwards very readily believe in the existence of states and empires antecedent to that obscure era, and will perhaps be ever apt to place all other facts subsequent to those with which, being first acquainted, they conceive have first occurred; or at all events will possess confused and inaccurate recollections of dates and epochs.

Let me therefore recommend you to read history as much as possible in the chronological order in which the several states and empires flourished: and give Greece the precedence to Rome, in the course of juvenile study.

If no regard is paid to order in reading, if a reign in the fifteenth century is read previous to one in the fourteenth, or the lives of ancient heroes perused without attention to the period in which they succeeded each other, strange misconceptions will be imbibed; and by the false order of dates thus established, egregious historical mistakes induced. The difficulty of eradicating ideas once received, and of altering the course of recollections, points out the importance of implanting them originally correct; otherwise the chain of thought, though linked, has each link misplaced, so that when it is extended, the later dates are recalled before the prior ones, and though each fact is remembered, its period of occurrence is mistaken. Thus confusion and trouble ensue, and the accumulated knowledge is of little value.

After the mind has attained one clear grand outline of history and biography, and is master

of the succession of the principal states and great men to one another, it may then safely indulge in desultory reading, and cease to preserve a chronological order in the perusal of narratives.

UTILITY OF METHOD IN MANUAL OPERATION.

Habit is justly prized as giving facility and celerity to every manual, and indeed every mental operation. But habit would be of very secondary utility, if it were not conjoined with method.

There are many ways of performing almost every labour, simple or scientific; but there can be only one way of best effecting it. This best way, may be called the method.

We hear people continually lamenting that they could never do certain things so well as they ought to be done, or as they have seen others do them, because unfortunately they had never learnt the right method. Practice may have given them a degree of quickness and neatness of execution, but not that excellence of performance exhibited by those who acquired the right way at first, or, in other words, were taught the proper method.

This obtains in whatever the mind can project, or the hands execute. We must have method, even in thinking efficiently; and cannot write or draw in our closets, or toil in our gardens, without feeling the necessity of methodising our efforts.

No one was ever taught the simplest operation, without perceiving one mode more effec-

tual than any other in effecting it. This the instructor generally points out, and it is for this information we resort to instructors, that by acquiring the right method at once, the labour of learning may be lessened, and a more assured perfection of execution be anticipated. By the peculiar mode of placing the fingers, arranging the materials worked, or moving the implements working, a better and freer action of them is attained, and consequently more excellent workmanship produced.

UTILITY OF METHOD IN LEARNING THE ARTS AND SCIENCES.

It may be safely pronounced that no person ever gained any high degree of eminence in any art or science, without attention to order and method in the arrangement of his time and studies. The memoranda published in the biography of the great and the learned, abundantly exhibit the advantages of a due regulation of the hours of life. The memoirs of Gibbon, of Reynolds, and of Dr. Franklin, in short of every man distinguished in literature or science, record the peculiar arrangement of time each adopted. Some arrangement was adopted by all. Sir Joshua, indeed, in one of his opening Discourses, suggests, that too great a regard to system, too much attention to order and method, is prejudicial to improvement, as it gives a check to the free indulgence of application and excursive study, and offers an excuse for the procrastination and dilatoriness of the indolent. This remark is perfectly just, for every bene-

ficial scheme is capable of being misapplied, or carried beyond just bounds; in either case rendered worthless and pernicious. But though the idle and the foolish may thus reverse the result, by misusing the means, it does not follow that those means, in wise hands, are not highly valuable and serviceable.

History informs us that Alfred the Great, great as a warrior, a statesman, a king, was so well aware of the advantage to be gained by a wise distribution of time, that he divided his day into three equal portions, and gave one to study, one to the transaction of public business, and one for sleep, meals, and relaxation. Such an adjustment may be deemed too severe for general adoption; but were a milder plan proposed, were eight hours devoted to study and business, eight to meals and relaxation, and eight to sleep, few persons, especially young persons, could complain of the arrangement, or not find the most beneficial results from it.

A notice might here be given of an individual, a woman, who divided her day into two portions, assigning twelve hours to sleep, meals, and recreation, and twelve to the duties of domestic life and studious pursuits.

The keeping a journal for a few days would be an easy mode of detecting the hours lost, by a want of some systematic regulation. The diaries inserted in the Spectator and other periodical works, humorously expose the dreadful waste of time produced by desultory occupation.

GENERAL CONSIDERATIONS.

After this view of the subject, we may venture to declare that order and method greatly conduce to our virtue, our usefulness, and our happiness.

To our virtue, in preventing all those irritations that disorder and difficulty induce, which, by harassing the spirits, and exasperating the temper, too often cause ill-humour, violence, and unkindness.

To our usefulness, in facilitating and perfecting mental and manual operations, producing despatch and dexterity, and thereby enlarging our power of promoting the accommodation, the comfort, the luxury of ourselves and our fellow-creatures.

To our happiness, in rendering simple, easy acquirements necessary to be attained, and labours necessary to be performed; in removing the obstacles to study, and softening the toils of industry.

It is upon record that Mrs. Carter, the translator of Epictetus, gave from eight to twelve hours daily to study. And a periodical work remarks, that Miss Edgeworth every day devotes six hours to her writing-desk. Such regular and persevering study is the sure path to eminence. Both these ladies have found it so.

RURAL RETIREMENT.

Before the solid structures of cities were laid, the race of man resided in the woods and fields, and the name of the *golden age*, we suppose, was given to this generation from contrast, as very little or no gold could have been current. A pastoral life, as it is the occupation of the great majority of mankind, appears also to be the most adapted to his nature, and the most fitted for the ends and purposes of his existence. "God made the country, but man made the town," is true in its obvious signification, and thoroughly correct in its moral analysis. Almost every dream of enjoyment—in fact, the very foundation of our castle-building, to ensure its permanency, should be laid in the country. The perspective of the career of rational and graceful pleasure must be bounded by the scenery of rural life—with some sweet cottage *ornée* embowered in its gardens and pleasure grounds, protected from the bleak north-easters by the foliage of overhanging trees, through whose leaves the fervid rays of the sun can scarcely penetrate, and faintly quiver upon the walls, as if chasing one another in their radiant gambols. We are dreaming of gardens fenced with living hedges—not wooden palings, so destructive of the picturesque, and such constant sources of trouble, annoyance, and expense—but the ever-verdant enclosure of shrubbery and coppice. In scenery like this, with some fair spirit for a ministering angel, to enhance the

pleasures of life and to soothe its cares—to extract the thorns, while she gathers and presents to us the roses of existence—a man's career might glide away in rapture, and his only complaint of life would arise from its brief and transitory course. A woman never appears to such advantage as in the country, away from the noise and tumult of the mighty Babel, where so many cares distract her; where the imperious demands of society hurry her away from her family; where the day is converted into a scene of bustle, and the hours which should be dedicated to repose and quiet are encroached upon. The proof of this is, that the votaries of fashion find themselves compelled, at the end of the season, to recur to rural scenery and retirement, from absolute exhaustion, and from utter inability to bear up under the heavy expenditure of life exacted by the calls of pleasure in town dissipations, the wear and tear of spirits, and the debilitating excitement by which body and mind are alike impaired.

From the time of Adam, the father of mankind, to the age of Diocletian, its master, and from this Roman emperor down to the English statesman and philosopher, Sir William Temple, how many sovereigns and sages have amused their leisure, and snatched brief but sweet intervals from the bustle and turmoil of war and politics, to brace their minds with a fresh tone, and recruit their wearied frames in the innocent and healthful pursuits of horticulture! In this country we have sunny spots and beautiful rivers—we have noble trees and exquisite flowers—and, above all, we have, in the women

of our native land, with their elegant and accomplished minds, the beings who could throw a greenness over even the sandiest waste, and make of our scenery a garden of Eden.

ENJOYMENTS OF SINGLE LIFE.

[The following just and beautiful remarks, conveying as they do, a merited tribute of respect to a class of the gentler sex, of whom it is too much the fashion to speak slightingly, we copy from the second volume of *Turner's Sacred History of the World.*]

THAT the maternal offices and feelings were meant to be the most important and completing, as they always will be the most politically useful qualities of the female character, our own experience and daily observation fully attest; but the female nature is admirable, independent of these; and it has been part of the divine system, that it should have its beauties and benefits distinct from those which result from its social position as a mother. It was foreseen by its Creator, that a large proportion of both sexes, and therefore of women, would, in every civilized state, remain without the connubial association. Few or none are willingly so on either side; but the artificial and very complicated condition into which property, civilization, and even enlarging prosperity lead society, have, in all ages and nations, caused a considerable proportion of every existing population to

live unallied, in the single state. This result is evidence, that the fulfilment of the purposes of our existence is as attainable in the one form as in the other, and we may likewise add its happiness, although we might prefer to receive the boon of comfort rather in the one shape than in the other. But all can no more command marriage than they can command wealth, rank, or fame, or any specified object depending on others. The temporal blessings of life are generally to be earned and acquired by time, and with uncertainty and inequality; so must those subsisting means, the deficiency of which, according to the individual idea of comfort, is always the chief cause of any remaining unmarried in the young and active period of life.

But this single state is no diminution of the beauties and the utilities of the female character; on the contrary, our present life would lose many of the comforts, and much likewise of what is absolutely essential to the well-being of every part of society, and even of the private home, without the unmarried female. To how many a father—a mother—a brother, and not less, a sister, is she both a necessity and a blessing! How many orphans have to look up with gratitude to her care and kindness! How many nephews and nieces owe their young felicities and improvements to her! Were every woman married, the parental home would often in declining life, be a solitary abode, when affectionate attentions are most precious, and, but from such a source, not attainable. It is the single class of women which supplies most of our teachers and governesses; and from the

lower ranks, nearly all the domestic assistants of our household come. What vast changes, not promotive of the general happiness, would ensue in every station of life, if every female married as soon as she was full grown! Certainly human life would, in that case, have a different aspect, and must be regulated on a new principle, and would lead to consequences which cannot now be calculated.

The single woman is, therefore, as important an element of social and private happiness as the married one. The utilities of each are different, but both are necessary; and it is vulgar nonsense, unworthy of manly reason, and discreditable to every just feeling, for any one to depreciate the unmarried condition.

If from what is beneficial we turn our glance to what is interesting, the single lady is, in this respect, not surpassed by the wedded matron. For no small portion of her life, I think for the whole of it, with judicious conduct, she is, indeed, the most attractive personage. The wife resigns, or ought to resign, always her claims to general attention; and to concentre and confine her regards, and wishes, and objects, to her chosen companion, and domestic claims and scenes. She has quitted the public stage; she seeks no more the general gaze; she has become part of a distinct and separated proprietary. But the unmarried lady remains still the candidate for every honourable notice, and injures no one by receiving it. Those of the male sex, who are in the same condition, are at as full liberty to pay her their proper attentions, as she is to receive them. Being in this posi-

tion as to society at large, she is always interesting wherever she goes; and, if she preserve her good temper, her steady conduct, and her modest reputation undiminished, and cultivate her amiable, her intellectual, and her truly feminine qualities, she cannot go anywhere, in any station of life, without being an object of interest and pleasurable feeling to all those of her own circle with whom she may choose to be acquainted.

It is only by displaying undue solicitude for changing her condition, or disappointment at the change not occurring, or a peevishness which is imputed to such feelings, or unbecoming attempts to obtain or extort notice, that she lessens her natural attractiveness.

It is for us all never to regret or covet what we do not or cannot obtain; and never to repine that others have what we do not possess. It is for us all to use and value, and cultivate the happinesses which we are possessing, and not to sigh or crave for those which do not come to us.

It is for us all, to be at all times grateful to our kindest Provider, for the daily comforts with which he is supplying us; and to resign every thing else to his will and regulation, and patiently and magnanimously to await his direction of our state and fortunes. Then every one of us would be enjoying a greater felicity from our ordinary life, than we can experience on any other plan.

He arranges and administers life on this principle. He requires us to believe in his invisible government and guidance of it; to be

always content with his disposition of it; and to be assured, that if we thus leave it to him, he will, from time to time, place us in that condition, and in those circumstances which will be really best and happiest for us. Let the single of both sexes think, feel, and act firmly and perseveringly on these principles, and they will find that life, in every one of its states and positions, is like a fine garden, full of rich, though varied, flowers and fruits, in all its compartments.

RELIGION.

THOUGH the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education render some vices in your sex particularly odious. The natural hardness of our hearts, and strength of our passions, inflamed by the uncontrolled license we are too often indulged with in our youth, are apt to render our manners more dissolute, and make us less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve you, in a great measure, from any temptation to those vices to which we are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned; and this, along with the natural warmth

of your imagination, renders you peculiarly susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion, to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering; you cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes; you must bear your sorrows in silence, unknown and unpitied; you must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion. It is chiefly owing to these, that you bear domestic misfortunes better than we do.

But you are sometimes in very different circumstances that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you under the appearance of innocent pleasure; but which, in reality, wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputations. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning: the important and interesting articles of faith are sufficiently plain. Fix your

attention on these, and do not meddle with controversy; if you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves: it spoils the temper, and, I suspect, has no good effect on the heart.

Avoid all books and all conversation that tend to shake your faith on those great points of religion which should serve to regulate your conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no farther than the Scriptures for your religious opinions. Embrace those you find clearly revealed: never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence. I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct you in your conduct, and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening. If you have any sensibility or imagination, this will establish such an intercourse between you and the Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness to your virtue, and

enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in the other exercises of religion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place. In your behaviour at public worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties will be considered by many of your acquaintance as a superstitious attachment to forms; but, in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional taste habitual.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least, they show a weak and vain mind.

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but show the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by a modest reserve on the subject, and

by using no freedom with others about their religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Show your regard to religion by a distinguishing respect to all its ministers, of whatever persuasion, who do not by their lives dishonour their profession: but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes; but in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue.—Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of showing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better; it checks the pride of

health and prosperity; and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Even those men who are themselves unbelievers dislike infidelity in you. Every man who knows human nature connects a religious taste in your sex with softness and sensibility of heart; at least, we always consider the want of it as a proof of that hard and masculine spirit, which, of all your faults, we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it, and I had a prejudice in favour of every thing she liked. It never was her desire that you should be baptized by a clergyman of the church of England, or be educated in that church; on the contrary, the delicacy of her regard to the

smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise—but I could not yield to her in that kind of generosity. When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory. I draw but a very faint and imperfect picture of what your mother was, while I endeavour to point out what you should be.

THE END.

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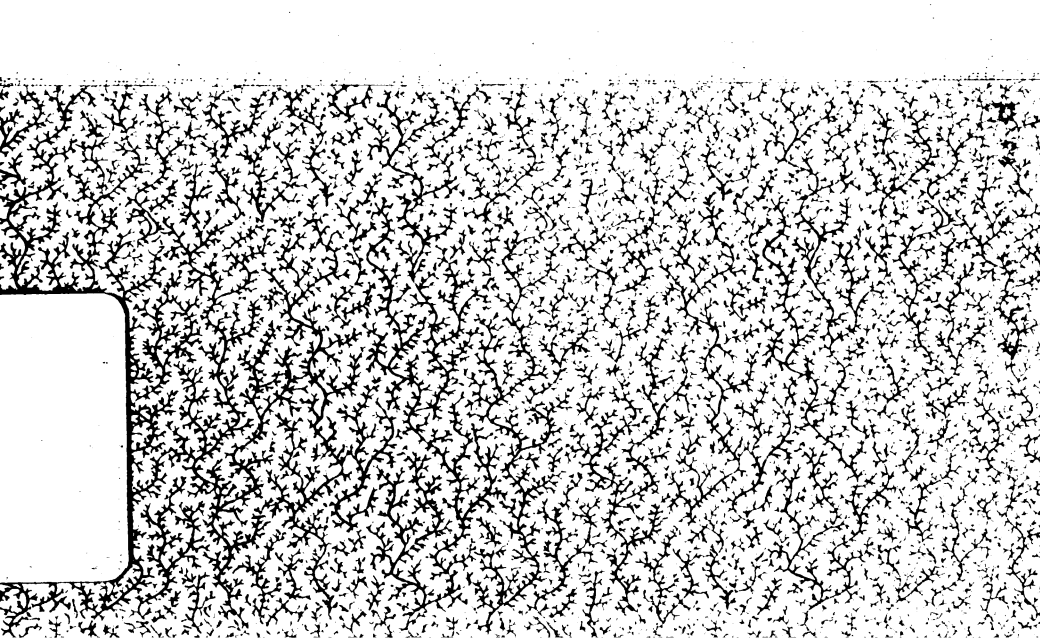
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